

CHRISTIANITY
IN THE LIGHT OF REASON
AND REVELATION



Class BR 121

Book M 735

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ERRATA:

On page 8, line 12, for science read *religious* science.

" 116, " 22, " granting read grant.

" 139, " 22, " wonderer read wanderer.

" 158, " 8, " mind read wind.

" 177, " 17, " has read had.

" 215, " 17, " three read these.

A few minor errors in the way of inadvertences in spelling and punctuation may readily be detected as *such*.

*A single erratum may knock out the brains
of a whole passage.*

—Cowper.

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BY
WM. W. MOORE, SR.
(A LAYMAN)



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WM. W. MOORE, SR.

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TO
THOSE FRIENDS
WHO HAVE EXPRESSED A DESIRE TO
SEE PUBLISHED THE VIEWS HEREIN ADVANCED,
AND TO THOSE
WHO AT DIFFERENT TIMES WERE
MEMBERS OF MY SUNDAY SCHOOL CLASSES,
IN TEACHING WHOM
THE SYSTEM HEREIN LAID DOWN
WAS GRADUALLY EVOLVED AND DEVELOPED,
THE AUTHOR RESPECTFULLY
INSCRIBES THIS
BOOK

of amity to controvert it, or supply a better system. Some who take issue with the views here advanced will indulge in denunciation without argument, while others will resort to inuendo or covert attack. Such are asked to avoid the resort of cowards, and, that the world may have the benefit of their logic, to come out "in the open" with their attacks.

The author is not unaware that his reputation among men as a Christian will stand or fall by their opinion of the doctrines herein set forth, of which fact no one should be indifferent; but he has no fear of incurring the displeasure of Him by Whose counsel he can safely say he has not been misguided.

To those who would construe what is herein written relating to errors in the Bible and Prayer Book as in detraction of these precious treasures of literature, it may be said in all the candor of sacred truth, that the Incarnate Word, being first in importance of all the divine gifts to man, none other than the Written Word can hold second place, to which the Episcopal Prayer Book is a fit companion, in the estimation of the author.

W. W. M.

Vicksburg, Mississippi.

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CHRISTIANITY

IN THE LIGHT OF REASON AND REVELATION

INTRODUCTION

EVERY science is founded on a basis of truth, and every art is the result of the utilization of known truths in their application to useful purposes. Given certain fundamental truths of a science we find other truths following those laid down in regular and logical sequence. If in the science of revealed religion we find our logical conclusion supported by revelation, we may be reasonably certain of a correct conclusion.

The first and all-important basis of truth which comes to us by revelation, and is sustained by and in our experience, is that God is Love. Although the words 'God' and 'Love' are made synonymous, by revelation, yet the interchangeability of the terms is but imperfectly understood by many of His creatures, if in any way known as a fact. With the fullest knowledge of the frailty of men we must concede that, prompted by love, God cannot be otherwise than

both merciful and just, and this last conclusion is a safe deduction founded on revelation and logic.

If this be true, every adverse conclusion must be false. God has given to man certain laws for his government, based on the duty of man to Him and to his neighbor. One of the first demurrers made by man against the love, mercy and justice of God, is on account of these laws, based on the claim that man is not able to keep the law. While this is true, yet it is not due to imperfection of the law or its want of adaptability to man's circumstances in life, for its observance by man will secure to him the greatest happiness in this life as also in the life to come.

If this, then, be the consequence of keeping or faithfully trying to keep the law, the rejection of it, and the repudiation of its obligation must bring opposite results; that is, unhappiness in this life as also in the life to come.

The love, mercy and justice of God being established by His law and His fulfillment of the law in the atonement by His Son, we may proceed to show that the system of religion as held by the great mass of Christians, of all sects and shades of opinion, is not in all of its details founded upon scientific principles, is not logical, and not supported by revelation, although in some instances apparently supported by revelation.

No hypothesis can be sound unless it be founded upon truth. As any divergence from a right line, in

an effort to reach a given object, will lead one, if pursued, continuously further from that object; so a deviation from truth, if pursued, will carry us further away in every deduction, as in such case error becomes cumulative.

Viewing it, then, as my bounden duty, so it is my purpose to show, both by reason and by revelation, that the tenets held and taught by the mass of so-called orthodox Christians as a system of truth are defective and lead to error and superstition. A summary of these errors is as follows:

Endless punishment.

Immortality of all mankind.

The resurrection of the body or flesh.

A local Heaven.

A local Hell.

Election as formerly held by a large part of the different sects of Christianity.

Judgment at the time of the death of the body, which involves a denial of a future intermediate state.

That doctrine which denies that there is for anyone in the future life an opportunity for repentance.

The doctrine of back-sliding, as held and taught with evil results by Christians of a certain faith.

And unity of origin for all mankind.

The reader will readily perceive that if there be so many errors held by orthodox Christians, he being allowed to limit or extend the term orthodox to suit his own ideas, it is high time that the attention of

the so-called orthodox should be directed to their errors. Impressed solemnly and seriously with that idea, the writer undertakes the Herculean task of combatting them, in no spirit of controversy, except inasmuch as he finds it in the line of his duty to aid his fellows in search of that truth which shall "make them free."

Many persons believe because the truths of our religion are forever the same, that the science of our religion is not progressive; but while it is true that the truths are unchangeable, yet our knowledge—which is the science of it—may change. Let the reader, then, prepare himself for a state of receptivity of truth, by a willingness to receive it. To obtain a man's will to be convinced, is often to gain a power more potent than the most incontrovertable argument can command. To overcome a man's predilections, especially in his favorite and long-cherished religious convictions, is such an iconoclasm, as would be equalled only by a complete smashing of the household gods of the ancient idolators.

In inviting the reader to come with me in this discussion—while I ask him to come with a free and untrammelled mind—I promise not to take away from him, or to suggest to him to discard, as a Christian, one tenet of the faith which is necessary to salvation; or, to express it more correctly, to the attainment of everlasting life.

Has not God through his prophet (Ezekiel) said "Come let us reason together"? "My ways are

equal, your ways are unequal," etc. Shall we shrink from the reasoning for fear of the charge of rationalism? (and we find even this misapprehended since it is only applicable in an attempt to explain the acknowledged mysteries, such as the Trinity, Regeneration, etc.). Is it reasonable to assume that God, who has endowed us with faculties of reason and revealed Himself to us, would deny the free use of that reason in an effort to understand that revelation? Granted — if we must — that the regenerate, and the so-called 'elect', can dispense with reason and argument, how shall we reach the unregenerate except by these? Wherein did St. Paul's superiority as a preacher consist but in his logical power? Did he not address himself to the reasoning power of men? A defective theology fails to reach men who bring the test of reason to weigh it. A God at the same time kind and cruel, and yet no respecter of persons, impresses the sane man as unworthy of his worship and adoration.

As God and the evil one are separate personalities, men cannot accept a theory which supposes the Great First Cause to be an admixture of good and evil or God and Devil. The complaint is made through our religious periodicals that strong men are not seeking the ministry of the Church, that they are being discouraged by the unpopularity of the pulpit; men of science being repelled by the weak points in the logic of our system, no chain being stronger than its weakest link. Our Saviour's words to Peter were

“Feed my lambs,” “Feed my sheep,” repeating the latter injunction, “Feed my sheep.” To feed the lambs is comparatively an easy and simple task and a labor of love—as in the Sunday school,—but the story of the emptiness of the Word, as given to the sheep, is told in the empty churches, of which Andrew D. White, in writing on Christianity in Germany, asserts that there is in Berlin only seating capacity for two per cent of the entire population in the churches, and yet there is always plenty of room during worship.

Looking up to be fed, and going away empty, can we wonder if the sheep should decry what a recent article in the *Literary Digest* denominates a “useless and juiceless clergy?”

A few short years ago, the writer, after much discussion with a clergyman on doctrine, which constitutes the subject matter of this book, was gratified to hear an admission from him of the correctness of the logic and the preponderance of the scriptural proof for his views against *Endless Punishment*. The question naturally arose and was asked, “Why he did not preach the doctrine?” to which he replied that the effect of such preaching would cause men to run into every excess of wickedness. To the further question as to whether even that anticipated danger should deter him from telling the truth, the answer was evasive or without point.

What parent who has lived to thank God for the gift of children, has not found love’s restraining or

dynamic effect greater than that of fear, and especially a present abiding love more cogent than a fear of a danger that is remote. Many of our clergy are tied by vows of ordination to certain articles of creeds from which they cannot absolve themselves and retain their positions. Can we wonder then, if they should not be *willing* to believe anything contrary to their creed?

How strenuous has been the struggle of the Church of England to break away from the fetters which bind it to the Athanasian Creed, and yet how futile. Fortunately, for the American Church (Protestant Episcopal) she got rid of it by declining to adopt it. It costs something to remove the barnacles from an old vessel, something akin to a Cæsarian operation to part forever with life-long comrades.

How many in America to-day, of ordinary intelligence, can subscribe to that article of the Athanasian Creed which requires them to believe and hold the doctrine of that Creed in all its parts, which treats at length on the abstruse points relating to the Trinity (which few can understand) and to which, unless they do assent, they shall be eternally damned? If insuperable opposition is here, who dares to assail the Westminster Confession on Election, or the 17th Article of the 39, in the Episcopal Prayer Book, on the same subject?

The charge of effeminacy in the clergy is being brought and repeated by members of the ministry themselves, who have not taken the trouble to seek

for the cause or have not been able to apprehend it, which subject shall have further attention in another connection.

Within the last year or two a certain Kentucky clergyman, offered a prize of \$100, for a new truth in theology, that had been discovered since 1850. No new truth was offered, so far as known to the writer, and doubtless the clergyman and those of his opinion have congratulated themselves and rested in the belief that there is no such truth. If this be true, then science has made no progress, and it might be said, is not a progressive science.

Doubtless from one point of view this may seem true for the reason that the apostles and disciples of Christ obtained more from Him on some points, we may say, than have been transmitted to us. As to knowledge on these, there has been retrogression, most of which has occurred by reason of translation, misconstruction artful changes by interpolation, etc., to say nothing of the low ebb to which our religion fell during the dark ages in which much may have been lost. The progression of the sciences, since the dark ages, is the recovery from the retrogression. We may well conclude that such men as St. Paul, St. John and St. Peter knew more of the science of religion than our generation, because many of the facts have been clouded by the causes given above. Very many errors have been recently discovered, arising from the causes mentioned, and there is no reason why others may not be found; so in this way

we discover new truth in theology or the science of our religion.

The Kentucky clergyman may offer his prize of \$100 with impunity, so long as he or anyone of his way of thinking, is to be the referee or arbiter to decide as to the new truth; and honestly enough, since he would most certainly be convinced by his mode of reasoning, either that the truth was not new, or that it was not truth. Should this writer assert that by study and investigation he had discovered there is no resurrection of the body, no endless punishment, no local Heaven or Hell, no real lake of burning brimstone for sinners, that a class of men (those guilty of the unpardonable sin) are not immortal, as they are doomed to a second death, or death of the soul, and that some will have the opportunity of repentance and acceptance or rejection of the salvation of Christ in an intermediate state (after the death of the body, or at the time of the death of the body consistent with the fact that the wicked shall not escape punishment), the effect would doubtless be one of horror to the mind of the Kentucky clergyman; or the suggestion of any truth being found in any one of the propositions, regardless of the fact that a mind unbiased by prejudicial conclusion might easily be convinced. With him nothing true can be new and nothing new can be true.

The best teacher is that one, who, with his pupil, soonest reaches the place where the least teaching is required. And he teaches in vain, who cannot hope

to reach such a goal. The excitation of thought on the part of a pupil, is the *sine qua non*, or that without which there can be no scholarship. Herein is every one truly and indeed the "architect of his own fortune" or knowledge. Here the same road is travelled by prince and peasant, by rich and poor.

The purpose of this book is to reach the popular mind, to cause men and women to think, to reflect, to pursue the train of argument for themselves in such cases as they shall find it not satisfactorily complete.

In its true sense there must be metaphysical reasoning, however formidable the word may sound, and there must be ratiocination, however akin that may appear to rationalism in the mind of the regenerate Christian, since there is no avenue of approach to the unregenerate except through that of reason and power of comprehension; to be plain, through his reasoning power. The reader is asked, then, only to be just to himself, by being or trying to be just to the God who created him, and who loves him, in the use of his best judgment, that he may be led to a correct decision.

This book is written with the purpose of placing you in a right relation to the great First Cause, your Creator, and, if you so choose, your Saviour; and that which may appear discursive, impertinent or mere speculation will be avoided as much as possible in a work of this kind.

Although the "Children of this world are in their

generation wiser than the children of light," yet the humblest child of God basks in the effulgence of an unremitting light, which only those can see and know who have been "born again." A light like that of the poet "which never was on sea or land," yet more enduring than that of the poet — the everlasting light of the Comforter, the Holy Spirit.

Does the man of the world at large know and understand Him who hath humbled himself before God and received of His spirit? "Verily the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth;— so is every one that is born of the spirit." The world cannot understand Him, for as His "life is hid with Christ in God," so are His motives hid from the knowledge of men.

I write for the regenerate as for the unregenerate, knowing that I shall not always escape from the appearance of superfluity on the one hand, and obscurity on the other. Let no regenerate person lay down this book through fear for his or her faith, for here is given the reader the results of years of patient reading and study. Let not the unbeliever or the indifferent pass it by, for it may lead these into a new train of thought which will bring them from the pathway of shame, sorrow and suffering to that of happiness; from the pathway that leads to the death of the soul to that pathway that leads to everlasting life.

For the better classification of the theory herein

laid down, and to assist the reader in that regard, attention is again asked to certain erroneous popular tenets which are to be controverted, that the reader's mind may be prepared more quickly to apprehend the system herein presented. In place of Endless Punishment, you have Second Death — death of the soul. The soul that sinneth (persistently) "it shall die." In place of a Local Hell, you have the Grave, the Tomb, punishment of the intermediate state and final death of the soul.

In place of a Local Heaven, you have in the Intermediate State the Paradise of the Spirit, the happiness of the regenerate soul in this life and a final abode with God in the spiritual world which shall know no bounds, but be commensurate with the universe.

In place of the immortality of all mankind, you have the death of the soul to the finally impenitent.

In place of the resurrection of the body you have the resurrection of the spirit.

In place of a body burning in a material fire, you have a spirit suffering from remorse, imprisonment and evil association.

In place of judgment at the death of the body, you have the intermediate state.

In place of Election and Predestination, you have freedom of your own election with your will power unrestrained to accept or reject salvation.

In place of a dogma which denies to all alike any place of repentance and pardon in a future life, I

show by reason and revelation that such is impossible.

In place of the dogma of Universalism, I cite you to the unpardonable sin and the death of the soul.

Before beginning a discussion of any of these, however, a chapter must be devoted to the Church, for reasons which will appear and suggest themselves to the mind in the course of its perusal.

I

THE CHURCH

FOR the purpose of convenience, and to enable the reader more readily to comprehend and retain in mind the system laid down in this book as one of Christian truth, a certain order of subjects and chapters is adopted, beginning with such subjects as should be first understood to better elucidate those that are to follow after. It is necessary to allot to the Church a chapter, coming first for consideration due to its claim for precedence both in time and in importance over all subjects relating to our religion; the Christian Church being older than the New Testament Scripture by thirty years, and the ancient Jewish Church antedating the Old Testament by many hundred years perhaps. The Church, otherwise known as the 'invisible,' is the Kingdom of Heaven on earth, that kingdom for whose advent we are taught to pray. Plainly stated, it is the controlling influence of the spirit of God in and over the souls of men.

This kingdom, as known to our race of men, began with Adam, was perpetuated through his repentance after his fall to Abel and other godly men, to Noah, thence to Abraham and the other patriarchs and

prophets, to Moses and Aaron, until it reached its local habitation in the tabernacle, where its spiritual presence was testified by a local presence in the shekinah, coming down through the ages. We see it perpetuated in the prophets to Elijah and from him (or in him, rather, the two being identical) to John the Baptist. And so it passes always by election from the old dispensation to the new. Finding the acme of its culmination in Christ it comes down to us, the Christ to whom the ancient elect looked forward and to whom we, not the elect, but who have elected (or chosen) look backward. Well may we revere the Church as, in a sense, the author as well as the custodian of Scripture through the ages, as the Kingdom of Heaven on earth, as the *ecclesia docens*, as a body of true believers, of the regenerate of every age, every nation and every race of every affiliation, regardless of connection, sect or association. Well may we honor the Church, the bride of the Lamb, and ever pray, "Thy Kingdom come," with the words of that beautiful and soul-stirring hymn,

"Come Holy Spirit, heavenly dove,
With all thy quickening power," etc.

referring to the Comforter, whom our Saviour said, "The Father will send in my name." Let the reader be careful that he may allow no confusion of mind between this Kingdom of Heaven and the Kingdom of God, which elsewhere is used to designate the

final abode of the just, and might, with propriety, be used to designate the intermediate state of the redeemed; nor with the vast expanse over our heads known as the heavens.

Having shown the descent of the Church through the Jewish Church and people, and from them to us, we may well exclaim with the apostle St. John that "Salvation is of the Jews."

Passing, for the present at least, into further consideration of the Church as a spiritual kingdom, we are called to view and discuss it as a body of regenerate and unregenerate persons, an organized body, hence an organization. Passing it for the present as an administrative state during the Jewish dispensation, reference will be made to some historical facts regarding the Church as it has existed among Christians. It will not be denied that during the retrogression mentioned in the preceding chapter there was progress, progress in some direction, whether or not along the lines of least resistance, and when we reflect upon the slowness of the progress, together with the opposition then as now existing, it is not hard to believe that the Science of Christian Religion is in its infancy. Verily, a thousand years is but as a day with God. The natural obstacles, not the least of which is and ever has been the stubborn will of man, coupled with an innate tendency to constitute himself the keeper of his neighbor's conscience, have and ever will stand in the way of progress. That the Church has stood as an obstruction to the advance

of science, wherever science seemed to run counter to its accepted tenets, is not denied, and that it will continue to do so may reasonably be expected, but serious reflection will enable us to account for this without adverse reflection upon the Church:

(1) It is most natural that those who love the Church would be jealous of interference with or contradiction of her teachings.

(2) There is always an element ready to array itself against a new idea.

(3) Often those who control the action are not its regenerate members, but are hypocrites noted for obstinacy and their power of coercion over others. Bent on having their own way, the Church is held, in the minds of many persons, responsible for all the circumstances which tend to the creation of obstructions to her own progress. Hypocrites and demagogues hold a preponderance of authority and influence, and things usually move in the direction suggested by them. The conservative element yields for the sake of peace; the former care nothing for progress and prefer to discourage it with their proverbial antipathy which ignorance entertains for everything that it may consider an innovation or may not understand.

There are other cases where an innovation in the way of Truth might seriously interfere with income or the regular order. In some cases it is a Pope, a Bishop or Presbyter who forces a Copernicus or a

Gallileo to retraction, or a Calvin through blind fanaticism burns a Servetus at the stake, or a Henry VIII beginning with the divorce of a faithless woman finds cause for divorce from the Roman Church, while the Church bears the odium of it all and suffers in her good name. The Church as an authoritative body is slow of action, even where she may with propriety and in duty decide to act. The Clergy, as a class, are by force of environment very conservative to do good and "get their living in that state to which it has pleased God to call them;" being considered quite up to the line of duty without intermeddling with the creeds, the confessions of faith or the thirty-eight articles. Besides this, the most of them have taken vows of ordination binding them to the defense of the faith, as it is tendered them from their respective Churches or religious organizations. In most cases these admit no freedom of thought whatever on points of doctrine, while in other cases where the latitude seems to be more extended, the constituency will not tolerate any departure from their ideals of the "old time religion."

That the Church through all the ages has stood in the way of scientific progress, as charged by many writers, is only ostensibly and partially true. If due credit be given to the influence of Christianity, that is the Church, it will be found that the Church through such an influence has given immeasurable aid to such progress. To decry the influence of Christianity or the Church in this behalf is to dis-

cover an absence of the light of the Gospel from the mind of him who denies such progress.

The enlightening influence of regeneration leads men to ambitions and aspirations above and beyond that which is sensual and helps one to success after inciting him to noble purposes. Where noble purposes increase the desire to attain the ends of such purposes men become more temperate, more enterprising, more industrious, more capable of mental and physical exertion, with more self control. These virtues shining forth in the character of one man will call out such ambition in others as will lead them to nobler effort, and so the whole social fabric is impelled in the way of higher ideals. During an era of peace the sciences and arts flourish. War has the opposite effect, except in such things as belong to a state of war.

That the Church as a human organization must have tares growing among the wheat is testified by universal experience. Except he put on the clothing, how shall a wolf appear in sheep's clothing? How shall a hypocrite play his part except an opportunity for deception be given him? How may he so successfully deceive as by assuming to be what he is not, and seeking association with those conceded to be the best of society?

As in the ancient Church, even in the priesthood, were wicked men, so in the clergy of the new dispensation are there wicked men; and as in the ancient Church the ministrations of a wicked priest were

effective in cleansing from sin, so in the later Church the ministrations of a Judas Iscariot could be as effective to those who repented and received baptism at his hands as the ministrations of the other apostles. We cannot easily over-estimate the pre-eminence of the Church. We need to have little fear that we will too often attend her worship or the administration of her sacraments.

To those claimants to Christianity, who stand as they think, aloof from the Church, we ask what would have been the fate of Christianity without the Church, and how should her ordinances and sacraments have been perpetuated? Besides, we are commanded "forsake not the assembling of yourselves together."

Among the multitude of religious sects of different phases of belief a disregard for the Church with a misapprehension of what constitutes the Church pervades the minds of many people, even many Christians. Some have lost the idea of the importance of the Church, to the extent of supposing that they can, as Christians, live consistently without Church connections, ever ready to justify themselves on the ground that their lives are more blameless than many who are Church officials. They forget, perhaps, that the Church is the Bride of Christ, and if the world held their views as to duty, the Church with its ordinances, its officers, its scripture and all would long since have been lost in oblivion. In view of the discordant state of the different sects of Christianity, the

question will be asked, What constitutes the Church? to which there seems but one answer, and that is that the Church being a spiritual kingdom, it must be composed of all regenerate believers, of whatever shade of belief or race or clime. While this is doubtless true of the Bride of Christ, yet not all who are unregenerate can be classed with the tares which grow among the wheat. Many of these are not hypocrites, and in due time will, if they faint not, come to the light. There are many people who would be more punctual in the service of the Church, more diligent and dutiful in its support, if they were better taught as to its dignity and importance, and would soon come to a greater love for the Church. Whatever may be his Church connection, it is the duty of every man to adhere to it, if possible, in peace; to prize and value it, and to thank God for its privileges. This much is written in behalf of the Church as a duty, and in the hope that it may incite some to their duty towards the Church. It is written to show that the place of the Church in the Christian economy is one of paramount importance. Oh, that man would learn to love and honor the Church! It is due to a want of the unity for which our Saviour prayed that the Church is so lightly appreciated, and that charity (love) does not abound with its members. Some claim to be of Paul and others of Apollos, reminding us of the apostles who appeared to the Master to stop one who was doing good work in His name because he did not belong to their

“set;” and here we risk the charge of repetition by declaring that it is not reasonable that of such a countless multitude of sects and shades of opinion, it does not appear possible that any one sect, congregation or association of mankind should be so favored, fortunate, wise, learned or pure as to hold all the orthodox tenets or dogmas of Christianity in per-section exclusively, while all the others are more or less in error, no more than the writer claims infallibility in his opinions, although he feels quite sure that much error prevails of which he has by patient study made discovery.

Any man of this day, be he pope, priest, deacon, presbyter or elder, who believes that his own biggoted, and perhaps corrupt Church, or his little narrow denomination, however it may be designated, is the only one in possession of the truths of the faith in perfection, has neither travelled nor read to advantage.

Whatever may be said for the benefit of a rivalry between sects, it is sad to note its evil effects and tendencies. Such, however, is the waywardness of man that things sacred must be contaminated by his touch. Yet the Church (Christianity) goes forward conquering and to conquer, saving men, saving them from the devil, from themselves and often from their friends.

“Like a mighty army, moves the Church of God.”

The progress may be slow, and in many places there may be a halt or even retrogression, but like the ex-

tended wings of an invading army which, by superiority of numbers, strength, strategy and equipment, it is slowly moving to ultimate triumph; it may meet defeat at certain points, losing men, position and stores, yet the victory is to come at last. Wherever and by whomsoever the seed may be planted in all climes and in all lands, its fruition will sooner or later be found, to the joy of every Christian heart, whether planted by the quiet ritualist or ranting teacher of the school of "Holiness."

The man who underrates the power of Christianity either fails in thinking profoundly or in observing closely. Wherever Christianity reaches the dignity of organization it dominates in its influence, although it may utterly fail temporarily in raising the community to a respectable level of morality. Many men are under Christian influence who would be the last to acknowledge it, and who would, in fact, resent the suggestion with scorn. Such is the effect of the atmosphere of Christianity on many such persons that in sudden calamities they call, as if by instinct, upon God; they usually desire the last rites of the Church, indicative of a faith by and through which many of them are finally saved by the gift of eternal life.

In St. John's Gospel is found the prayer of our Saviour for unity, which in the first place seems to be concerning his disciples, further it seems to be for all Christians. Considered in this way, the unity desired would be spiritual, since such unity is asked as

existed then between Himself and the Father, which was expressed in the words, "As thou, Father, art in me and I in thee," and again, "I in thee and thou in me," which would be a spiritual relationship and connection.

To interpret this prayer and the desire with reference to the Church of to-day as a spiritual body composed of all believers seems not an easy undertaking, and it is left to those who may feel that they are equal to it.

As it is not possible for men to reach the same conclusions in thought, it is not possible for them to be congenial in social intercourse. Reared with different views of things spiritual, that which is worship to one fails to move or arouse the spirit of the other. What would be a means of grace or spiritual growth to one would be stagnation to another.

Yet the world grows better within such circumstances of diversity of thought and action. If it be Christianity there is good in every variety. This day the spirit of the writer is moved in sympathy with the words of a negro preacher of Chattanooga, Tennessee, who in an address said in substance that the secret of the negro's welfare as a people was in a true and pure Christianity. In the matter of such sentiments all can agree. Yet for close relationship as between the high churchmanship of the ritualist and the demonstrative advocate of noise, physical exercise and impromptu prayers and sermons, we may scarcely hope this side of the millenium. It would

be a long step forward, when they can so understand each the other as to concede the credit that each is entitled to, for his part in making the world better, while bigotry though obstructive is powerless to effectually block the way. In that spirit of our Lord who said, "he that is not against us is for us," we pray for the blessing of God alike upon Jew and Gentile, and upon Romanist and Protestant with all who call upon His name.¹

It is the result of meditation and experience that there is no common ground of sentiment, in relation to matters religious, upon which men of different views and temperament can meet; and on this account it is feared Church unity, except as a mental agreement upon certain fundamental truths, will never advance beyond the shadowy form of a Utopian dream.

Unification of organization and effort seems never possible to be realized. Notwithstanding we are handicapped by diversity of action and thought amidst the heathen people in our efforts to win them for Christ, yet it seems the best means available, for the work is men, and God wills that through men the work is to be done.

There must be high and low churchmanship, as there are to be tall and short men, neither reaching

¹'The elect' and 'election,' as used in this chapter, are so used advisedly, while the subject will be further elucidated in a chapter devoted to it under that head. The terms 'high' and 'low' Church are often used arbitrarily.

the acme of perfection in every regard. One loves form and ceremony in a certain order of perfection, and decries emotion, while the other reverses the order in his estimation of what is best.

Psychology, as well as experience, teaches us the necessity of appealing to emotion to cultivate a religious sentiment, as also to develop the passion of love. The emotion of religion, like that of love, should, if negative or passive, be drawn out as a matter of education. The Sunday school teacher who fails to cultivate the emotional within reasonable bounds, proves a failure to the extent of falling short in the aim for conversion and regeneration. Coldness in love toward God, like coldness in the love of a child towards its mother, may result from neglect on her part to call out that love. Hence we see the necessity of cultivating the emotional in the direction of the higher virtues, but there is a limit beyond which the emotional development should not be carried or encouraged, dependent upon the susceptibility of the person affected, in that respect. Its inutility and possible harm beyond a certain limit should be taught in Sunday school and sermons.

Persons should know — which vast numbers of the colored race seem not to know — that emotion is *not* religion. The souls of such people are starved, although they may observe a certain propriety so long as they are under such a delusion. Music is used as a powerful agency in emotion, and while it may, if devotionally created, ascend as a sweet incense to

God, yet without this, it must be worthless as an act of worship to God, however perfect in cadence, meter or tone, when indulged simply for the pleasurable excitement of emotion. Of course, there are always some in a congregation of Christians whose souls are engaged in the worship of singing. The effects of music should be too well known to be mistaken by thoughtful persons. In some cases calling out the loftiest sentiments of man's devotional nature, while in other cases it invites him to an utter abandon of care, or a lively ecstatic glee, as he is moved by its melody of sounds. We must not forget that music is sensual as it comes to our ears, and may be of good effect, or if mistaken as worship may be evil to an extent. As music and noise, with whatever may produce excitement, or that which fails to reach the dignity of emotion, when substituted for religious worship, or mistaken for religion, should be at least discouraged; so cold form and ceremony, which fail to produce emotion, is, if possible, of less value in religious worship. Though there may be no visible emotion, yet no man can approach God in efficacious prayer, without emotion; for the entire absence of it is a certain indication of a meaningless, perfunctory act. The most eloquent oratory fails in its effects upon men, if there be absence of emotion; for one reason that emotion is an evidence of conviction, and for a second reason that emotion with conviction begets emotion in others, which is a strong incentive to action. So that society makes best

progress in the higher aims, where progress is led by men who can enlist the emotions of others in the direction of those higher aims. A man of brutal temperament is not susceptible of the higher emotions, while he may be emotional in anger.

Religion should, by cultivation of the best emotions, bring society to the highest perfection of which it is capable, and as such, should be developed in children, when young.

If high churchmanship finds expression in spirituality, and great reverence for things sacred, it may be absent in spectacular display, as it may be in shouting, ranting and vociferous prayer. Extreme attention to either must result in mental diversion. The worship of God, to be true and acceptable, demands of man his best powers in the concentration of faith, love, adoration, earnestness and humility.

The service of worship should be such as to engage the emotions, and those which have God as an objective; not such as the writer has observed in a Greek Church, where traffic in candles proceeded with the service; or that observed as expressed in the gloating countenance of a Mormon bishop as he sat unmoved throughout the service contemplating with satisfaction the hoard piled up in front of him, the fruit of the collection; or such as was produced in him as he saw it in others, by an Episcopal service conducted in one of our large cities by certain so-called High Churchmen, for whom the prayer-book contains nothing sufficiently imposing or elaborate, who in mag-

nificence of apparel and glimmer of gold and purple, marched in procession — priests, choristers, and acolytes following one another in genuflexions to an image of the Virgin Mary, while acolytes stood on either side and supported the half erect, half pendant horns — shall we call them — of the Bishop. The writer felt none of the emotions of a religious service in this, but he did feel serious in comparison with his friend — a very high-church clergyman, who induced him to accompany him to the church and whose first remark upon passing out, was, “How did you like the appearance of ‘Sitting Bull with his horns?’ ” Showing that for once this friend had had an overdose of ceremony. No papal bull could have excelled that one in awful grandeur. Such an object lesson did the occasion yield for this lover of high-church ceremony, that he was forced to confess that the function had failed to produce in him any of the effect that should result from the worship of God.

II

SECOND DEATH, ETERNAL LIFE, AND
ENDLESS PUNISHMENT

I. SECOND DEATH

THE authority for Second Death is found in four references in St. John's Revelation. While the narrative is composed mainly of things seen in a vision, and which were symbolic or figurative, yet the outside facts or words do not belong to the category of the visionary which may be understood if we imagine a person to be telling a dream, by introductory words, such as, "this is a dream," or "I know this as connected with this dream," etc. St. John says "This is the Second Death," which is not figurative language; as our Lord's explanation of a parable was not itself of the nature of a parable. St. John speaks of Second Death without comment, as if well understood in his time, which doubtless it was among the disciples.¹

The object of this chapter being the subversion of an ancient and commonly accepted doctrine held by

¹The references are, in Revelation: 2:11, 20:6, 20:14, 21:8. In the first case the reference is by an angel, in the other three by St. John.

many Christian people, it is fitting that it have such elaboration in quotation and otherwise as its importance deserves. In the hope of making the argument plain, it is desired that it may escape the appearance of supererogation. It is true that the terrors of hell — or the Second Death as symbolized in the vision of St. John — afford a foundation for a horrible conception of the punishment of the impenitent, and equally the stories told by our nurses of the hot lead that would be poured down our throats in the hereafter if we were bad. The admission into our minds of the belief in a second death — a death of the soul — furnishes a key to unlock any mystery that may attach to the manner or way in which reference is made to the lost and redeemed in the Gospels and the Epistles.

We understand why everlasting or eternal life is so nearly universally used in reference to the saved, and terms indicative of destruction, consumption and death so nearly universally applied to the future state of the lost. Of a total of seventy-three cases found in the New Testament (there may be others) where the future state of the redeemed is mentioned the words *life*, *eternal life* and *everlasting life* are used sixty-eight times. Of a total of fifty-eight references to the state of the lost, forty-nine contain the word *death* or use terms meaning destruction; *hell* is used three times, *everlasting fire* three times, *darkness* twice and *everlasting punishment* once; not including references to St. John's *lake of fire* in Revelation,

which means destruction. The New Testament writers cited are Matthew, Mark, Luke, John, Paul, Peter, James, Jude — and the unknown writer of the Epistle to the Hebrews — nine altogether. Peter, James and Paul give death or its equivalent *altogether* (as all references in Hebrews), while John gives death always except in connection with the Devil and his angels, in his vision; St. Jude gives death once and darkness twice; St. Paul employs terms of death eighteen times and hell once; St. Mark gives five different references, three as damnation, two as “fire that is not quenched and the worm that never dieth” — taken from the Old Testament; St. Matthew gives us eight references, five of which are in terms of death, two as everlasting fire and one as everlasting punishment; St. James gives three, all signifying death. So we have of New Testament references forty-nine for death in absolute terms and nine for all others; but if *fire*, *outer darkness* and *eternal damnation* be construed as destructive, we have fifty-seven for death as against one for endless punishment, or eight New Testament writers (counting the author of the Epistle to the Hebrews unknown), against one St. Matthew, and he giving death in five places.

The testimony of Old Testament writers is even stronger in favor of death, for of sixteen writers found, including four writers for Psalms, none speak of everlasting punishment, but all except Daniel express the end of the impenitent in terms of death — he

using the term *everlasting shame* and *contempt*; with twenty-four witnesses against one, or, conceding Daniel's references, twenty-three to two, and fifty-seven references in other terms against one for *everlasting punishment*; we may well submit our case to any judge or jury with perfect confidence. It seems very plain that in the use of the words 'everlasting life' to denote salvation, the meaning of the term would be lost or misunderstood if a soul should live forever in 'endless punishment,' as that would be everlasting life, as much so as that of the redeemed. It also seems plain that everlasting life, the life of the redeemed, which is the life of the Holy Ghost, is the only everlasting life; and men or angels without it are in a state of soul death here, to end in final death hereafter. References to sustain this should not be needed by readers of the Bible, and it should not be necessary to state a self-evident truth, that one cannot at the same time be dead and alive in the body; while a living soul is in a state of death until it receives the eternal life, and without such will perish at the judgment. That this doctrine was held by the contemporaries of our Saviour is shown by the question of the young man who came to Him and asked, "What shall I do to inherit eternal life?"

There are many passages of scripture which point to this everlasting life as also to the death of the soul, for instance, "There is a sin unto death," etc. (the unpardonable), 1 John, 5:16; "Sin bringeth

forth death," James 1:15; "He which converteth a sinner from the error of his ways shall save a soul from death," James 5:20; "The wages of sin is death, but the gift of God is eternal life," Rom. 6:23; "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die," John 11:25, 26; "If a man keep my sayings he shall never see death," John 8:51; "He that heareth my word is passed from death unto life," John 5:24; "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15. Besides these we have of the Old Testament, "Turn yourselves and live. . . Turn . . . for why will ye die," Ezek. 18:32 and 33:11. "Fear Him which is able to destroy both soul and body in hell," Matt. 10:28. This settles the matter of the destructibility of the soul. Where *fire* is used it is in the sense of severe punishment, or as an element of destruction. The word 'Gehenna' for hell, was taken from a certain place at the bottom of a cliff near Jerusalem, over which dead bodies and all manner of offal were thrown, and where a constant fire was kept burning for the destruction of these things. It is reasonable that the word 'Gehenna' should have been adopted to denote destruction. The words *Abaddon* (Hebrew) and *Appollyon* (Greek) the rulers of perdition, mean destroyer. Our Saviour is proclaimed as the destroyer of death, evidently destroying the second death in those who believe in Him, by imparting to them eternal life. "The last

enemy to be destroyed is death." We find in Timothy 1:10, "Jesus Christ who hath abolished death and brought life and immortality to light through the gospel." In what possible way can this scripture be construed but as referring to the gospel teaching, as it tells men of a life which they may have through Christ, in Christ, of Christ, and tells us in the word 'immortality,' not only that such life is everlasting but that it is eternal; for we must infer that if he brought immortality with him, thereby overcoming death, mortality or death must have reigned prior to his coming; and since there can be no eternal life in the flesh, and Jesus Christ's coming was not necessary to bodily life, as bodily life was in the world from the time of the first creation; then this life and death must refer to the soul, and if so we can be sure that salvation is life and the loss of it is death—life of the soul, eternal life; or death of the soul, everlasting death. It seems absolutely unreasonable to attempt to construe this language in any other way. Any and every one is hereby invited to controvert the exegesis given here of these scripture quotations. This sentence of itself is sufficient to establish the fact of the doctrine herein held relating to the life and death of the soul.

Everything goes to show that it was not God's design to force men to keep the law and be perfect. If He had done so, man's free agency would have

been destroyed, or never given to him. Man is so constituted that his free will leads him either to life or death. God made man for His own glory and He does not glory in punishment and suffering. Severity of punishment for crime has no deterrent effect upon criminals. Criminal statistics show that where the severest penalties are against crime, the more crime exists. The Rev. Endicott Peabody writing on athletics and morals says: "The record of history gives evidence that severe punishments do not deter from crime. There was more stealing, when the penalty for stealing was death, than there is to-day. A perfectly organized police system does not produce a perfect obedience. Russia would lead the world if it did. The making of laws does not necessarily eradicate the offense against which they are aimed. There are on the statute books of Massachusetts laws against profanity. One has only to pass along the streets of our villages to realize how little these laws affect the swearing habit." Severity of punishment is no deterrent to man in his way to do evil. Statistics show most crime in capital offenses in those States which have capital punishment. Severe laws for children make worse children. The thought of endless punishment almost makes us stagger. After millions of years shall have been passed, looking in the direction of the future, punishment will have only commenced. Whatever the Roman Church may hold on this as doctrine, it is practically demolished,

so far as their people are concerned, by absolution, if not in *this* world, in purgatory. With the protestants, who do not pray for the dead, the victims are expected to writhe and roll in a lake of fire, floundering on billows of burning brimstone or in hot carbolic acid, having bodies, which, like a salamander or some sort of asbestos material, suffers while not consumed, with no change or diversion except an occasional butting against a fellow sufferer, who greets and reviles him with oaths and curses. If the picture be too tragic then credit Dante or another popular writer. Yet, "Though hand join in hand, the wicked shall not go unpunished" (Proverbs).

There will, without doubt, be time, room and opportunity for the impenitent to suffer immeasurably in the intermediate state, where they are said to be kept in punishment unto judgment. Punishment not inflicted by God but a necessary sequence to the life of the punished; as suffering from remorse is the result of one's own acts. Neither will such an one die by execution, but his death will occur naturally because he will not have accepted the eternal life offered him. God is only a ⁴Consuming Fire in the sense that His law broken becomes a consuming fire to those who incur its penalty. "The mercy of God endureth forever." His law will not demand eternal punishment. Men are the inventors of endless punishments to be inflicted on some one, but not themselves, yet many men would not — if authority were left to them — inflict such punishment upon the

worst criminal. Then is not the Creator better than the creature? Will any man declare that God, who is Love itself, is not better than any man? The popular idea of a Devil, a monstrous and hideous beast which entices men to evil, presiding over hell, and becoming executioner of the victims, is found inconsistent, since the Devil and his angels are themselves to be destroyed by death, represented as a lake of fire, hence we are brought to the conclusion that there is no enduring life, except the life of God, and that life without God is quite as impossible as the invention of perpetual motion by man, and we are brought to the further conclusion that it is an error to suppose all men immortal; that while possessed of souls that will endure to judgment, they will not survive that event, and their banishment from God constitutes the loss of existence.

It is the wish and prayer of the writer that every one who reads this chapter, may, if he or she has not obtained the endless life of God, be assured it is worth the cost of the pursuit to the end of the longest sojourn here on earth, and none who will continue in that pursuit will be cast out. "Ye will not come unto me that ye might have everlasting life," so said the Saviour of mankind, and so it is with many to this day.

While in the main the Revised Version (the American) is far superior to any that has gone before it; yet in one case at least it has made a change which constitutes a loss and not a gain in the 16th

chapter and 26th verse of Matthew, to-wit. : "For what is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" In the Revised Version 'life' is made to take the place of 'soul,' which might have been done if the word 'eternal' had preceded life, or could always be understood as the life meant. As it is perhaps to avoid admission of the possibility of soul death it is made to read as if referring to the death of the body, which construction so emasculates the sentence as to entirely destroy its significance. By innumerable proofs, scripture teaches us that God created man in his own image. As God is a Spirit, there are none perhaps who suppose man to be made in his physical form like God.

A large number of men take a step in advance of this, and supposing man to be made in the image of God spiritually (whatever that may mean), leave the subject at that point without further thought. But let us go further and see some of the attributes of God, of which man may be possessed. There are love, truth, justice, patience, sympathy, order, system, etc. If we know what these are in men we know them to be the same in God. If we know and understand their impulses in men, we may know them to be the same in God. If we can contemplate their effects and results in one being, we may in the other, for these attributes are of a quality and nature known as eternal. The power of reasoning is another such gift to man in which we see the image of

God, for reasoning being action by mental process toward the investigation of Truth, it is evident that Omniscience stands as the acme of truth, while He sits as monitor over every structure built by reason. We are forced here to an issue with the first of the Articles of Religion, which declares God to be without passions; unless love, mercy, sympathy, jealousy, etc., be ruled out of the list of passions. Viewing this article as liberally as possible, we will suppose that the authors of the thirty-eight articles had reference to the sensual passions, and that the articles on the whole constitute a patchwork compromise like the most of State constitutions. That man is made in the image of God then as relates to the passions named, is very plain. This much then to show our likeness and relationship to God as the Creator and first Person of the Trinity. Speaking of Jesus Christ, Heb. 2:17 says, "Wherefore in all things it behoved Him to be made like unto his brethren that he might be a merciful and faithful high-priest," etc. Having been made to see plainly wherein we are made in the likeness of God, in all things that constitute that which is best in us, it is also made plain that what is good in man is but the reflection of what is in God.

Our ideas of love, truth and mercy are as His, and our moral sense must be founded upon our conception of truth, which, if correct, is the same as His conception of truth. In this school of truth we have imbibed a certain moral sense which must be the

counterpart of that which belongs to the Divine Character, and our conception of right and wrong is the same as His. God is not only the Author of man's being, but of his destiny. The moral sense of man is not shocked at the suffering brought to the prodigal son by his own course of alienation from his father, but our moral sense would be shocked by the act of a father who would bring about all the conditions of suffering. Perhaps no parable more fully sets forth the relationship of God to his creatures than this of the prodigal son, and being a God of love, it is not reasonable that He, as Creator, is not better than any of His creatures, as according to the observation of men the maker is always superior to anything he may make.

We cannot conceive how a God and Creator who is possessed of higher attributes than that of the creature, who is a God of love and the author of our conception and appreciation of it, can be inferior in those attributes which he has exalted and glorified in the minds of his creatures. The vindictive and exacting spirit of selfishness in humanity is father to the thought of endless punishment. The doctrine of verbal inspiration, with refusal to acknowledge spiritual fallibility, must yield when it comes in conflict with self-evident truth, and scripture which makes God a respecter of persons or a God of partiality, must be either mistranslated, misconstrued, misinterpreted, or interpolated. The time is very near at hand when the advocates of endless punish-

ment will be found as rare as are now those of predestination. Man's reason is and will be, more and more as time goes on, the undisputed monarch of all things pertaining to our mundane sphere as relates to the purposes of the Divine Mind which is supreme in the universe.

In the case of predestination, reliance solely upon scriptural language literally construed made impregnable the fortress of radical views, which held undisputed sway over the minds of Christians for ages, until reason asserted its supremacy and vindicated successfully its own right to be heard. Now that logic teaches us incontrovertibly that the radical view must subvert all that we hold dear in doctrine relating to the love of God, scarcely one can be found so poor in reasoning capacity as to do it reverence. So with the language used in a few instances in scripture to sustain the doctrine of endless punishment. It is entirely convincing to the prejudicial, as also to the illogical mind, to find sufficient evidence to support the theory of endless punishment in a few quotations like those of St. Matthew, although we have three or four score of quotations which point to a different conclusion, supported by the best and most consistent logic. Strangely those who discard the belief in an intermediate state should contend for the resurrection of the body, claiming that the spirit remains apart from the body until judgment; but in some way has no life, or is asleep until judgment day, assuming

that there is no life without the body. But how can they reconcile this with the fact that the just or the justified or the regenerate have an eternal life imparted to them here in the body? What is eternal life, but unending life? There seems but one reasonable hypothesis upon which to build a rational theory consistent with revelation, and that is a dead and permanently dead body, and a living soul, having eternal life if regenerate; if unregenerate, not without conscious existence and destined to become more so as the darkness of its mental obscurity shuts out the light of life; while sorrowful remorse is its constant attendant to judgment and death, when the last ray of light departs forever. Because analogous terms are used to express the duration of heaven and hell as a finality in each case, those who hold to the doctrine of endless punishment contend that both are endless; which would be a reasonable deduction if we arbitrarily presuppose endless punishment. But let us be careful not to confound cause and effect. The effect of alienation of the soul is, in accordance with law, death; and death is final, and the state of death (we are speaking of states of existence) is endless in duration. So heaven and hell are alike final, and although both endless, they are not alike endless; as in one the state continues while in the other the state ends. The immortality of the soul then depends upon the admittance of the life of God, the Holy Spirit; which admittance is the entrance into the first of the "many mansions."

“When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.” If lust and sin here mean what they imply, why should not death have its own meaning? (and the reader is asked to observe here that the qualification of the sin is expressed, unfinished, pursued to the end, without repentance, bringing forth death). What death? Not the death of the body, for this cometh alike to all, the just as well as the unjust. That the death of the body is not the only death, or the most important to which man in his natural state is liable, is made plain to those who read and study the scripture. Paul in the first chapter of his second epistle to the Thessalonians says, “And to them that obey not the Gospel of our Lord Jesus, who shall suffer punishment, even eternal *destruction* from the face of the Lord, and the glory of his might.” Some universalists have gone to great lengths in argument to show that the Greek word *aionion* translated as ‘everlasting’ does not have the significance of endless duration, but means age long or for a period, and they seem to be correct in their contention. But this argument is met by the advocates of endless punishment with the fact that the same terms are used to designate the saved and the lost, that is ‘everlasting life,’ and ‘everlasting punishment;’ but when the term is used with destruction we see how it becomes limited, meaning the end of life, destruction. The word ‘eternal’ is used interchangeably with ‘everlasting’ to designate

the life of the redeemed beyond the grave, it being used much oftener than the latter. The meaning of the word is without beginning as without end, which would indicate a life contemporaneous with and partaking of the nature of the divine life, hence we may infer from the frequent recurrence of the word that this divine life is that which constitutes the vital principle in the redeemed, consistent with the retention of their own consciousness and individuality; and the final solution of this question of eternal life, endless punishment and second death, is that eternal life is the life of God, which, if we choose, we inherit. It is peculiar that the death of the body should have been mentioned by both Old and New Testament writers, as the "shadow of death," and although it appears to have been used as significant of darkness; yet in the 23rd Psalm, where it is "the valley of the shadow of death," it does not appear as a violent wresting of scripture to construe the death of the body in this case as the shadow, the death of the soul being the substance or the real death. Notwithstanding the preponderance of evidence, according to every rule of evidence, in favor of death or destruction as ending punishment, it is not strange that the idea of the punishment of everlasting fire should have held sway so long, a doctrine not more inconsistent with God's mercy than that of the predestination of Calvin. There appeared to be sufficient warrant for it in scripture, and it furnished so many persons the sweet satisfaction of believing

that this punishment was to be visited upon their enemies. Like other errors, it probably crept in during the dark ages.

Reference to the creed of Athanasias, who in his day (about the 3rd century) ranked high in authority as opposed to Arius and his heresy, shows the following language, "shall punish everlastingly," against the unbelievers of his doctrine of the Trinity. The word 'fire' having been used figuratively to illustrate the severity of the punishment of the impenitent, the analogy is not wanting when considered as a consuming or destructive agency, the word 'everlasting' being used, at least in one case, to qualify destruction, going to show simply that it was to be a destruction without limit, as everlasting life is to be without limit. A most reasonable surmise is, that during the dark ages the doctrine of a material hell fire and the resurrection of a material body to be burned, might be used very successfully to frighten men into enlistment into the church, and cause them to contribute liberally of their money for the prayers of the church toward the relief of their relatives supposed to be in such a state of punishment.

If scripture fails to warrant the dogma of endless punishment, which under the rules of evidence it *does* fail utterly, it seems that fact should settle the question without a doubt. But those who will not take the trouble to investigate, we will address through the power of reason. The goodness, mercy and justice of God must be conceded and taken always as a

self-evident proposition. Angels, like men, are told of their final destruction. Even the recently-discovered *logia* or words of our Saviour, bear testimony of the future destruction, to be inferred from such words as "Every one that hearkens to these words shall never taste of death." If any should think that the parable of Dives and Lazarus stands out as against the position taken in the matter of punishment or that of a local heaven or hell, they are reminded that this is a parable, and as such does not give a real description of a real situation; as no parable does. It presents a good argument for the sinner's punishment in an intermediate state, as well as the repose of the righteous in a similar state; with the danger of riches in this world and perhaps other lessons.

II. ENDLESS PUNISHMENT

The aim of this book is to correct error, and point the way to truth. As truth is sacred and divine, so every departure from it will carry one in that direction which leads away from God. As we are led away from God, we are leaving the pathway of LOVE. This word deserves (if any words known to any language deserves), capitals. Love attracts and draws gently by slender cords which may be easily severed at first; but to which one in time learns to yield, and gladly obey, by reason of the pleasure and happiness found in such obedience.

To impart to the young an erroneous idea of God,

is worse than making a serious draft on that cord which should attach them to their Creator; it is to prevent the formation of such cord of attachment, the absolute starvation of the soul. This is often done by selfish parents who fail to cultivate the love of their children toward themselves, forgetting and neglecting the great source of love.

How may we do worse than neglect the cultivation of love on the part of the young toward *GOD*? Can we fall short even of this shortness? Yes, we may inculcate such erroneous ideas of God as to call out in the young aversion, dread, fear and awe of Him. These may be classed as love's opposites. Let us remember that the exercise of the reasoning powers begins very easily in childhood, and while we are often amused by the incongruity in the results of their logic, much of their reasoning is amazingly correct, of which the world knows nothing. If we desire to cultivate within them the love of God — and that should be our first aim — we must convince them that He is worthy of their love.

Many facts are known instinctively by children. The faintest hint is sufficient to let them know they had no choice of existence in the world; that they were born into the world without being consulted; born in weakness and to the inheritance of sin and death, with limited moral power to resist evil. When this much knowledge shall have been acquired, let the knowledge or an intimation come to them, before they can gain an idea of regeneration, justi-

fication, etc., that the God who controls their destinies wills that those who break his laws shall suffer endless punishment as severe as burning by fire, and it seems very much will have been accomplished toward the alienation of such person from God, and towards the prevention of the formation of any cord of attachment to God.

Is this a figment of the imagination, or a real situation which confronts us to-day? Let each one answer for himself.

Of all the needs for our advancement toward that which is highest and best, the greatest need seems to be a development within us of a love for God first, and consequentially a love for our fellowman; the one following the other as the day follows the night. When we have once known God in his relations to man, our love toward Him should follow; but we cannot expect a spontaneous growth of that love with nothing, not even a train of reflection, to bring the obligation to our minds. Where shall we find a specific direction to guide us in this matter? See Deut. 6:4, "And thou shalt love the Lord thy God with all thy heart," etc., as recited elsewhere in this book. If so taught by Moses to the Jews, how much less have we the same taught us under the Christian dispensation? If this teaching be neglected or vitiated by error, alas! who is able to calculate the loss to the world?

Not a day passes in the Christian world that the wires are not kept busy flashing the details of crime

to the newspapers; which in turn deal them out to a public that morbidly rushes after, and gazes and gloats upon such food; and this all due to neglect — neglect of our people as children, neglect on the part of parents and guardians at the impressionable time of life, and failure to train and teach for the cultivation of that which is best, and the foundation of which is love.

Unworthy parents are filling the world with vicious children, leaving the obligation upon others to teach them the way of right and truth, or neglecting them altogether to leave a trail of vice, crime and death in their pathway through the world.

Thousands of mothers absorbed by the demands of society or love of dress, or admiration, or other sensualities, not only fail to guide the young souls of their children aright, but by reason of the jealousy of their natures succeed in alienating the affections of these from their fathers, by preventing correction, and insinuations about tyranny; many of them actually jealous of the affection that the other might promote; while many fathers — absorbed alike in the pursuit of gain or the pleasures of the club — never take the time to make themselves acquainted with their children's characters, much less to think of attention to the finer qualities of their nature. If these are not jealous of attachments that their children may form, they are indifferent on the subject. While the latter is incapable of appreciating the love he should cherish in his children, the former in her

jealousy; would actually rob God of that to which He is entitled and that in the yielding of which the giver would be made richer beyond computation.

Should we not, then, be careful, beyond measure in our representation of God, as pertains to his perfection of character to our children? If one love not those whom he has seen, how can we hope that he may love those whom he has not seen? — especially if he be not shown the way. Like the eunuch who was asked by Philip if he understood the Bible which he was reading, and answered, “How can I, except some man should guide me?” Whereupon Philip seized the opportunity to guide him, and converted and baptized him without delay.

How different would be our situation if all parents were guiding their innocent and ignorant children in the way of love to God. This should be done, if successfully, by convincing them that our God is not himself a “consuming fire,” except in a sense, and not then willingly.

Elsewhere in this book the importance of love has been emphasized, but that importance cannot well be exaggerated. Many Christians seem content to rest with the assertion that the fear of God is the beginning of wisdom, without reflecting that the word ‘beginning’ has great importance in the quotation, and is really intended to be accepted in its fullest sense, which implies that such fear is the beginning, and only the beginning, of wisdom. More mature wisdom should not be fear, for “perfect love casteth

out fear;" and again, "there is no fear in love;" and we have such quotations as this, "His love is perfected in us," and "Herein is our love made perfect." To which may be added the words of St. Paul to Timothy in his 2nd Epistle 1st chapter and 7th verse, "For God has not given us the spirit of fear but of power and of love and of a sound mind." Fear hath punishment, or is founded in anticipation of punishment.

If we love God and keep His commandments we will have no fear. Our fear will pass away the moment our love becomes perfect. We should cultivate that love by keeping our minds upon God and His mercy toward us. Day by day we should magnify His holy name, and worship Him in our thought forever and forever; then our love for God and man will increase and our lives be happier here on earth, while we secure eternal life for the future state.

So the proof of which is the fact, that "He wills"—using the same word—"that all should be saved" and to that end, "should be brought to a knowledge of him through Jesus Christ." Teach, train and talk to your children about this love.

But, one asks, Does not the Bible say God is an avenging God? Another asks, Is not God a jealous God? While another asserts in a tone of inquiry, God certainly visits the sins of the fathers upon the children, and God is a consuming fire. To all of

which the answer must be in the affirmative as being true, consistently with God's mercy and love as well as his impartiality. In such cases God in name and personality stands as the representative of His law. First we must know that the law of God is the law of *good*, which law avenges wrong toward itself through compensation, whatever contravenes the law of good, thereby becomes evil and brings its own punishment, which is the revenge of good. God is justly a jealous God, since no idol image or thing should usurp the homage and worship due Him, as a husband or wife is justly jealous of affection diverted to another, God visits the sins upon the children by the law under which like begets like, but if the children will keep His commandments, He will enable them to overcome the evils of heredity. His law is a consuming fire in the sense of an agency of destruction which may be in the destruction of a lost soul a blessing disguised, compared with endless punishment for that soul. This consuming fire is like the lake of fire seen by St. John in his vision, truly typical both of the punishment and the destruction of the wicked, but symbolic only, as his vision of a local heaven.

It is said that broken law must be expiated. There must be vindication of right; wrong must be avenged; sin must be atoned, etc. We do not gain the idea from human experience; on the contrary, very few of a vast number of infractions of law, meet expiation, and in the vast number of those, pardon is

extended long before expiation is complete. The number of criminals who are not apprehended exceed those who are; but granted that every infraction met full expiation, human life, in comparison with eternity, is so short, that we cannot find in human experience that which will give us the proper conception of the awful stupendousness of endless punishment. But poor narrow, grovelling minds, not only tell us that we know nothing of God's nature—as to love and hate, good and evil, the necessity of vindication of law, etc., but they—while they would ignorantly, I confess—make a monster of the God whom it is our prayer and soul's desire to love as we are commanded, say that our conclusions, founded on the love and mercy of God, are suggestions made to us by the devil, when the preponderance of evidence both of revelation and reason are overwhelmingly on the other side. Some of these are good men, whom we would not charge with being under devilish influence personally, but we think they have absorbed their ideas from seed sown by the devil in the minds of men during the ages, with a view on the part of the evil one to drive men away from God.

We are reminded that many of those who hold such views of God and His law are the descendants of the witch-burners, of those who so long held the doctrine of predestination, and of infant damnation, and who for a time believed that Sunday schools were an invention of the devil. Some of these who are recent-

ly slackening their hold on Predestination are most uncompromising in clinging to Endless Punishment. The writer in a discussion with one of these — a man of scrupulous conscience — asked this man if he would, were it left to his decision, condemn any one to suffer endless punishment? His reply, after some hesitancy, was, that he would, he knowing what conclusion would follow a negative answer, *i. e.*, that he would be making himself more lenient and merciful than God would be. We shall not comment upon his own dilemma, we indulge in no execration of these good people, as many of them are honest and good, their only trouble consisting in ignorance. We expect to meet many of them in Paradise, where they will learn to recognize their errors. Many witch-burners will be there, with those who have persecuted other Christians and Jews; with others still who have perpetrated great wrongs in ignorance, supposing they were doing God a service, as Saul (St. Paul) supposed he was, while persecuting the Christians. There is no intention to underestimate the importance of maintaining the majesty of law for deterrence from crime; yet the law should be a servant, not a master. Slavery to law, in the hands of tyranny, is the worst of slavery. Let us know the truth, and the truth will make us free; free a thousand times, free from superstition, free from groundless fears, free from dreadful apprehension of unseen and unknown dangers, free from false conceptions of a loving Father and Brother, who are

above and over all, and ready and willing to succor and defend from all adversity.

III. SECOND DEATH

A deeply interesting train of thought is suggested by St. Paul in his epistle to the Romans, 2:6, *et seq.*, also 5:10, 11, 12, *et seq.* He says, "For until the law sin was in the world, but sin is not imputed when there is no law." Nevertheless death reigned from Adam to Moses, showing that reference is had to the Mosaic law. Reading from Romans 3:12, "For as many as have sinned without law, shall also perish without law," etc. Taken together we see the urgent necessity for the visit of our Saviour to the Adamic race who lived from Adam to Moses, that salvation might be offered them who were in a state of death, although they were not culpable for any sin which they had committed without law. Christ's visit was to offer them eternal life, when, no doubt, some accepted and others rejected, as intimated by what St. Paul says in that connection. Speaking of him who shall render to every man according to his deeds, our Saviour says (John 15:22), "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin" . . . "but now have they both seen and hated both me and the Father" (this is the state of the unpardonable).

We have Matt. 10:28, "Fear not them which kill the body but are not able to kill the soul, but fear

him that is able to kill both soul and body in hell." It is not easy to have a proper conception of this dual destruction in a local hell, but hell viewed as a state of life, it becomes more explicable. There are many other references in regard to the death of the soul too numerous to mention seriatim. Sin seems destructive of the life of the soul as in case of Adam and Eve; the vitalizing principle which constitutes the enduring quality of soul-life, and which is given to it by the presence of the Holy Spirit, was lost to them by disobedience: "For in the day that thou eatest thereof thou shalt surely die." Since it is not reasonable that the physical man was made immortal, and he did not die physically at the time of the transgression, the death in this case could have had no reference to anything but the souls of our first parents. This is further corroborated by what is said elsewhere, "For as in Adam all die, even so in Christ shall all be made alive." Certainly Christ did not die for the benefit of our bodies, but for our souls. It is plain then, that, by the Adamic sin we are all in a state of death by nature until we obtain the gift of everlasting life, by the Holy Spirit's coming into our souls. There is no doubt that our first parents, through faith and repentance, regained what they lost.

St. Paul says Adam was not tempted, but the woman. If we construe this literally it appears our conclusion should be, that Adam did not yield to any desire for the apple, or for the knowledge offered by

the Evil one; but knowing that Eve would die, as God had said, preferred to die with her, and deliberately ate that he might die and be with her. This seems most probable, as he had spent some days of loneliness, perhaps, in the garden before her coming, after which event, our maternal ancestor being one of the loveliest of women, it is reasonable to suppose time passed very pleasantly with the man who may have had an indistinct idea of what death signified; and in any event wanted to be with Eve, dead or alive. We repeat, then, at the risk of reiteration, that every person — excepting Jesus Christ, John the Baptist, and Melchizedek (the latter not born), and there may have been other exceptions — born under natural law, is in a state of death until he or she receives spiritual and eternal life from God, without which he or she must perish at the end.

The following language of St. Matthew 25:29, "For unto every one that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he hath," elsewhere (13:12), is slightly changed, "more abundance" being used instead of "abundance." Luke 19:26 says, "Unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away from him." In chapter 8:18 the same meaning is conveyed as here, and in both cases by Matthew; with the exception that in Luke 8:18 is added "that which he thinketh he hath," with a marginal note added "or seemeth to have." It is

reasonable to suppose that the language used in three instances is more acceptable as being correct than that in the *one* case, where are the additional words, "That which he thinketh (or seemeth) to have." However, many are liable to stumble at the meaning to be conveyed in the first cases, and to ask how, that which he hath not, can be taken from a man. A casual glance would leave the impression that whatever might appear as obscure in the three cases had been elucidated by the additional words in the last case, yet in a correct view the three cases as they are entitled to, in reason and in law, must dominate. Evidently reference is intended to be made to eternal life; and soul-life without eternal life being a separate and distinct condition, it may be truly said that at the last if one hath not eternal life he will lose that which he hath — soul-life — and having previously lost physical life, will lose all that he had or even seemed to have. May we add, 'thought that he had?' namely immortality, and so the language would be correct in every case.

Let us then, always, view the salvation of God as the possession of eternal life in the true sense of a possession of a thing (or condition) which has been obtained, inherited or granted (as you like), without which we cannot endure beyond the judgment, and many difficulties in understanding Revelation will be removed.

As stated elsewhere in the matter of endless punishment, the Greek for 'everlasting,' a word we find

connected with punishment in a few instances only, is *aionion*, from *aion*, the definition for which in Westcott and Hort's Greek-English Lexicon is "an indefinitely long time, an age — evidently not endless." (?) In the quotation, Jude 1:6, "Angels which kept not their own principality but left their proper habitation he hath kept in everlasting bonds," etc., the word 'everlasting' is used to designate a period of time extending to, and, by inference, ending at the judgment. In this case the Greek *aionion* is the same as St. Matthew uses, with reference to punishment. Scholars must admit, however much we investigate as to words and their meaning, there must always be doubt where authorities differ, not only as to the proper rendering of the Greek into English, but doubt in some cases where words are similar in sight or sound as to what word was originally the word of the text; hence we are at last in many cases thrown back upon reason to help us out of difficulties. Can this be an unwarranted resort, since the God of our religion has commanded us to judge that which is right; and the apostles Peter and Paul have enjoined us to try all things, to hold fast that which is good, and to be able to give an answer to every one that asketh for a reason for the hope that is in us?

IV. ETERNAL LIFE

Those passages of Scripture which may be quoted to show the very close relationship which will exist in time between the Father and the Son, together

with the redeemed of men, are as follows: St. John 5:26, "For as the Father has life in himself, so hath he given to the Son to have life in himself," this evidently having reference to eternal life. Again, St. John 17:21, "That they all may be one as thou Father art in me and I in thee, that they all may be one in us," etc. "And the glory which thou gavest me I have given them, that they may be one even as we are one. I in them and thou in me, that they may be perfect in one." This shows so plainly and unmistakably the close relationship that is to be in the world of the redeemed beyond the grave, that there can be no error in reckoning the state of those who may have eternal life within them when they shall have attained the Kingdom of Heaven, which is final.

If one's life be so merged into that of a higher power, is it not to be supposed that the purposes, aims, etc., of that higher power will become the purposes, etc., of those who come into His life?

Then let us think no more of persons being continuously engaged in musical exercises in heaven, for music belongs to the things that are sensual, and we have no conception, and can have none, of what music would be to a spirit or in a spiritual state.

There is perhaps no prayer more highly prized by Anglicans than the prayer of St. Chrysostom, ending with the sentence, "Granting us in this world knowledge of thy truth, and in the world to come, life everlasting;" admitting — as shown — that everlasting life

may come to some in the future, or intermediate state, yet it seems our prayer should be that as regeneration and salvation, we should seek and pray for it in this life; and since it is our hope to increase in knowledge of the truth in the future life, it seems a reversal of the order of the petition would be appropriate, which would change it to, "Granting us in this world life everlasting and in the world to come ever increasing knowledge of thy truth." Our Saviour said, "Verily he that believeth in me hath everlasting life," putting it in the present tense.

It was the importance of this life that our Saviour, relegating every other subject to the background, meant to impress upon Nicodemus, a ruler of the Jews; who not wishing to be seen as giving attention to a supposed disreputable character, sought Him at night.

Regeneration, being born again, otherwise designated as '*everlasting* life' and '*eternal* life,' our Saviour recognising in this man an honest seeker after truth, gave him the most important of all truth which touches the life of man in time or eternity. This constituted, most probably, all of the teaching Nicodemus ever had on this subject; but that he accepted and appropriated the truth to his own best purpose is witnessed in the fact that afterwards when the Saviour's enemies would have arrested Him without cause, he is at hand to offer a protest, and at the last he comes with the myrrh and aloes to pay his last tribute at the burial of one who had been to

him immeasurably more than a friend. Like Mary, he had not failed to "ponder in his heart" the important truth he had gained.

Many preachers and Sunday school teachers consume time teaching in utter neglect of this paramount truth. These seem to think it their duty to compass the whole wide range of scientific learning in their teaching. Some would confine themselves to Church history or Bible history or location of references on the Lord's prayer and the commandments, etc., without reference to the important truth which should be brought home and made applicable to every individual consciousness, by such pressing appeal, and such interested motive arising from conviction, as will elicit in hearers or pupils responsive interest and emotion. Let the fire that sparkles in the eye gleam with the light of the Holy Ghost which is within and behind it, when that is the great theme to be considered, that others may be moved to avail of the offer of eternal life.

III

RESURRECTION OF THE BODY

THE word 'resurrection,' from two Latin words, *re* and *surgo*, is used to convey different meanings in scripture, dependent upon the connection in which it is used, as many other words. The resurrection of the body and that of the soul, if considered without discrimination, results, with many, in mental confusion. Resurrection in the one case is used to signify rising from death, in the other case as a rising from a lower to a higher state of life, as from a state of comparative somnolence to that of greater wakefulness of consciousness. If the reader will carefully retain the distinctions in mind, he will be better able to avoid and overcome the tendency to mental confusion liable to arise in discussion of the subject. We will assume that no Christian doubts that the reference in the case of our Saviour's resurrection is to the rising of the body after death, or that there was a resurrection in the case of Lazarus and others. There was in these cases either the revivifying of the body from absolute death or resuscitation from seeming death (coma, perhaps) to a normal state of life. It is to be borne in mind that resurrection in the cases named is a thing very different from a uni-

versal resurrection of all flesh, as taught by the creeds of most Christian churches. For this doctrine there is no proof to be found where formerly located in the Old Testament scripture, and none discovered by the writer in the New.

The references in Ezekiel, 37th chapter, and in Isaiah, 26:19, relate to the Jewish nation, as is shown by the connection. That of Daniel, 12th chapter, 2nd verse, refers to spiritual resurrection exclusively, while the contempt there named, if construed in the sense of punishment, does not necessarily imply endless in duration.

Job, 19th chapter, 26th and 27th verses, which the writer recalls as his mother's citation quoted to him in his childhood, and the passage which has stood as the bulwark of defence to believers in the resurrection in the flesh through the ages, has been not only swept away as such, but has been converted and turned against their position. The language of the authorized version, "Yet in my flesh shall I see God," having been changed, both in the Revised Version and in the Episcopal Marginal Bible, to "Without my flesh shall I see God."

The study of psychology discovers to us the tenacity with which the mind clings to early impressions; rather, to be accurate, the durability of the impressions made on the mind in early life. Generation after generation having imbibed with the mother's milk these errors, including this one of the resurrection of the flesh, it becomes, in the view of

many, the sacred duty to pass it on down; and this, notwithstanding St. Paul's effort, which seems to have exhausted his ingenuity in trying to demonstrate a resurrection in which the flesh had no part. This effort at explanation of the partition of the soul and body, or body and spirit, as you like, at the death of the body, he supplemented with the positive assurance that "flesh and blood cannot inherit the kingdom of Heaven." It must be a fertile imagination that can make him mean anything else here than what he says. It will not answer the argument for the friends of the creed to say that it has reference to a spiritual body, for the Greek word, *sarx*, means flesh, literally; and to bring this a little nearer to a certainty, in the office for the visitation of the sick, the word 'flesh' is used in the Episcopal prayer-book, and the sick person is required to repeat it after the clergyman, declaring that he believes "in the resurrection of the flesh." And so if Episcopalians believe in the resurrection of a spiritual body, they should advocate a change in the creed and let it say so, and then we will ask them to differentiate between a spiritual body and a spirit. The doctrine of a spiritual body bears a resemblance to the Romish doctrine of 'transubstantiation;' in the one case the real bread and wine which is offered in the sacrament of the Lord's supper is held to be the real body and blood of Christ; in the other case, where some deny the resurrection of the material body, they insist on the

word 'body,' and a compromise is attempted by calling it a 'spiritual body.'

In the 6th chapter and 63rd verse of St. John's Gospel, our Saviour says, "It is the spirit that giveth life, the flesh profiteth nothing." "That which is born of the flesh is flesh and that which is born of the spirit is spirit," are the words he used to Nicodemus. And with the authority of St. Paul, as he does—or his translators make him use these words, which simply mean a spiritual entity or individual consciousness—the word 'body' is evidently used that way for the want of a better term, to show, as it does elsewhere, that the person, although a spirit, was yet the same person, having the same identity and consciousness; as to this day we say somebody did or said, meaning some person without reference to the physical body.

Our Saviour said, "A spirit hath not flesh and bones as ye see me have."

We must not forget the necessity for our Saviour to return to his disciples that they might believe; and, as a miracle, there is no reason why his body could not have been preserved without corruption for that purpose, and no reason why his appearance to them might not have been in the way of an apparition; and in his ascension there is no reason why his body might not have been disposed of by his Father, as in the case of Moses and Elias and Enoch. So the fact of our Saviour's resurrection may not be used as an argument for the resurrection of all men.

St. Paul, in Romans 7:24, says, "Who shall deliver me from the body of this death?" applying the word 'body' to something both inanimate and impersonal, and using the same Greek word, *soma*, (in its Genitive case *somatos*), as is used in the 15th chapter, 1st Corinthians, in relation to the natural body, thus we see in what apparent disregard of their true meaning many words are used in the Bible. From some unexplained cause, many persons have a settled conviction that the life of a soul cannot be destroyed, "but the soul that sinneth it shall die," (Prov. 20:2), and we are told to "fear Him who is able to destroy both soul and body in hell" (or in the grave), Matt 10:28.

True, St. Paul says there is a 'natural body,' referring to a body of flesh, and there is a 'spiritual body.' We know these are two different states of life by the connection in which he is speaking. Evidently the word 'body' does not have the same meaning in both cases; that is, as a body of flesh and blood, for he says that "flesh and blood cannot inherit the kingdom of heaven;" and again it is evident that it does refer in each case to a state of existence, and the words 'natural body' mean a body of flesh, 'spiritual' referring to a state after death. So we have, by reasonable deduction, that he meant (and the translation should have so expressed) there is a bodily existence, and there is a spiritual existence, or a bodily entity and a spiritual entity. The word 'spiritual' in this case being applied equally

to soul and spirit, which do not always signify the same state of life, inasmuch as a regenerate soul is a spiritualized soul, while an unregenerate soul (as it has not eternal life) is not immortal and will not endure beyond the judgment. The trinity state, it seems, does not come to men before regeneration, unless we assume intellect as disconnected from both soul and body, which is not reasonable, unless we assume that the brute creation possess a dual life. Resurrection, as applied to the redeemed, doubtless means rising to a higher life, which would be a spiritual life as higher than the life of the body, and it is reasonable that the same word would be used as to the revivifying of the spirits of the lost in calling them to judgment. There is perhaps no quotation so strong as an argument for the resurrection of the body, as that found in Romans 8:11, to-wit: "But if the spirit of him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you." The words 'mortal bodies' with the quickening seem insurmountable here, were it not that this same author is so explicit to tell us that the body which shall rise, shall not be the same body, but a 'spiritual body,' and further, "that flesh and blood cannot inherit the kingdom of heaven." So the quickening meant must be of the spirit. Our most rational conclusion, then is, that there is a soul or spirit resurrection (not from death, but from a state of repose, resembling perhaps, a state of

bodily sleep in which there is consciousness, as evidenced by dreams). May not spirits in an intermediate state be kept in a state of limited consciousness until judgment, which would account for that state being so often spoken of as a sleep?

A certain editorial of the *Church Standard* placed the writer in most excellent company (that of the late Dr. Fulton) in the matter of the resurrection of the flesh or material body, yet he regrets that he cannot fully endorse all that is said on the subject by such an eminent authority. The writer prefers to call a body a body, and a spirit a spirit, as he believes St. Paul did, or meant to do, and would do were he living to-day; although the words 'spiritual body' are used in the authorized version, which were not used in the Greek, the word '*soma*' (body) being left out in the last reference, which might have been designed, in which case the sentence can very well be construed as: "There is a natural body, and there is that which is spiritual;" the word 'body' having been used to designate the individual consciousness as an entity. Body and spirit seem to the writer antithetical terms, as 'life and death,' 'heat and cold,' 'good and bad.' A body cannot be a spirit, or a spirit a body, hence there is no such thing as a spiritual body, except in the sense named.

Jesus Christ saith, John 11:24, "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." If Christ be

the resurrection, His presence is signified in the resurrection; if present, it must be as an active force; and if God is a Spirit, He must be present as a spiritual force. An active spiritual force implies something to act upon, which must be spiritual; then we have the Holy Ghost acting in or upon the soul of man which gives eternal life, in the case of the redeemed and those who have or shall fall asleep in Jesus (1st Cor. 15:18), and such as He will raise up at the last day (John 6:40). There can be no doubt that in like manner God will raise up those who have rejected the Saviour, bringing them to a livelier and higher state of consciousness or knowledge of their condition, from a state of semi-somnolence, to a livelier sense of shame and contempt, which will be their resurrection preceding their death. St. John says, John 5:29, "The hour cometh when all that are in the tomb shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation;" showing resurrection to mean rising to a higher state of existence relatively. If one believes God to be formed of flesh and bones, he may well accept the doctrine of the resurrection of the body, but the Bible teaches us that God is a Spirit, and that in the heavenly state we are to be like He — with Him and with the Saviour. We are to be forever with Them. God as a Spirit is known to be everywhere in the universe; how then can there be anything material in His personality? And if we are to be with Him,

and like He is, how can we partake of materiality?

We are reminded here that natural law governs in the spiritual world as in the material world, except when arrested or changed by a miracle; if this were not true we would not be able to comprehend the state of comparative rest to which the Creator retired after the long periods of varied creation through which he brought the earth in preparing it for man's habitation.

Scarcely any one will deny that the resurrection of our Saviour, with that of Lazarus and others mentioned in Scripture, as also the taking up of Elijah, Enoch, etc., were miracles—departures from the natural law—and if these were miracles the ordinary methods of death are natural, in which the body dies and returns to the dust from whence it came. As it is said, "Dust thou art, and unto dust shalt thou return."

Concerning spiritual bodies, as the term body was used, with reference to a spirit as an entity, just as a fact which is without existence in the material world may be called a thing. For instance: this is something you did not know, so the word 'body' may be attached to spiritual; but there is another sense in which the words 'spiritual body' may be used or might have been used, and that was where the appearance was plainly an optical illusion, not that the appearance was not a real appearance, but that it was only apparent, as in the case when our Saviour met

Mary immediately after His resurrection, and forbade her touching him, doubtless because she would find upon the attempt to embrace Him, that his real body was not there. So with the appearance of the angels to Abraham; we are taught in scripture that angels are spirits and have not bodies; yet they assume the bodily appearance to him because it was not possible for him, with material eyes, to see a spirit. Thus it was that Saul (St. Paul) saw our Saviour in heaven, apparently, while on the road to Damascus. One traveling with Saul, would not, probably, have seen the *vision*, which word itself has a different significance from that of real sight. Paul might have had reference to such appearance of spirits in bodily form, in the use of the words 'spiritual body.'

A friend having asked, in connection with the subject under discussion, an opinion of John 5:28, 29, to-wit: "Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice—and shall come forth, they that have done good unto the resurrection of life, and they that have one evil unto the resurrection of damnation." The answer is that under no reasonable construction can this scripture have special significance in relation to the resurrection of the body. The points which our Saviour emphasized, as shown, by the preceding scripture use of the word 'graves,' could have no special significance, as a resting place of bodies, for millions of bodies of Christians were never buried in graves.

Many were burned, others devoured by wild beasts, and many were drowned in the depths of the sea. This much if we are confined to Christians only as the persons to be called to resurrection; but all of mankind will be called to resurrection, not literally from graves, or from the ocean, or from the air, which contains every moment an amount of the gases from the decomposed bodies of men; but from the invisible soul world these people will be addressed through their consciousness and summoned to appear at the bar of judgment. The term 'graves' is used in a general sense with regard to all the dead; and the voice in a general sense as relating to the call or summons, and these facts must remove from the mind any impression created to the effect that the Saviour will literally stand upon the brink of every or any grave and call out each individual body from a resting place whence that body, in greater part, had long since ascended and taken its abode in a tree, or been wafted away on the wind, or consumed by an animate creature and changed form and location perhaps thousands of times. We cannot construe the quotation literally, for we are certain that these bodies are not now in the grave, as such; though all the whole world at death might have had burial in graves, they having been dissolved in most cases. So if they are to come forth as bodies of flesh, it would necessitate their being placed there as such in a miraculous way before the time of being called forth, which would require a remaking of all the

bodies, then we would ask whence the necessity of placing them back in the graves to be called out? Now, beyond this, if a real voice is to sound and to be carried in the natural way to the ears of flesh, what is the probability of its being carried through sound waves to a depth of six feet in the ground that it may be heard? All this you say may be overcome in a miraculous way, but we are not discussing miracles, and the more we discuss it the more confusion increases in an effort to discredit the Apostle Paul.

People otherwise intelligent are found who, with superficial view, base their belief in the resurrection of the body upon its necessity for recognition of friends and relatives in the life to come. How narrow must be the comprehension of these in relation to the spiritual state. The promise to the redeemed is that they shall not only be forever with God, but they shall be as He is, and one with Him. If God is omniscient, and they are to be like Him, shall they not recognize the redeemed as they will recognize God?

But regarding rising as 'miraculous' *vs.* 'natural' it may be said that Moses and Elias appeared to the disciples in bodily form. There is no doubt of this, but remember it said they 'appeared,' and hence it may have been only an appearance, or otherwise expressed as an apparition, and we must remember that they could not have been seen if they had appeared as spirits, and they had to take bodily form in the eyes of the disciples. If we were not sustained, as

we are, by scripture in the position taken, we would still have the strongest grounds in reason for it. The spiritual body theory, as held, is without any good foundation in reason. Our Saviour had full control of his body whether the spirit was in or out of it, all of which is apparent from the way in which he was permitted to walk a distance with his disciples while he concealed his identity, appearing in a room when the doors were not opened, etc.

The interchangeability of matter of which the body is composed makes it a physical impossibility that the bodies of men should be resurrected in their original material; since many of them by reason of the continuous changes which bodies are passing through would make it necessary that the material substance should be in the body of a man to-day, in that of a beast to-morrow and that of a tree in the next view, returning to again occupy its place in a second man, and so on in a continuous circuit, until perhaps a hundred men would become claimants for the same substance, "for all flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth and the flower fadeth away," 1st Peter, 1:24.

Another question arises as to what age of our bodily lives shall be represented in our resurrection. Will infants have the bodies in which they were at the time of death, and be possessed of bodies not mature enough for locomotion? Will persons of extreme old age or wrinkled decrepitude return to oc-

cupy their bodies? Or will the deformed have the same bodies? And what of Elijah and John the Baptist, who were the same person, or conscious spirit, as testified by the prophets, and confirmed by the Christ, occupying in time two distinct bodies. Those who doubt must doubt the Saviour's word, or, as in other cases of predilection, explain it away. Let doubters explain how John was filled with the Holy Ghost from his mother's womb. If such will read carefully the circumstances of his birth, life and work, with the prophecies regarding him, they will perhaps look upon the facts with wonder; and, with the writer, decide they are second only in importance in the world's history to those relating to the Saviour of mankind.

Scripture teaches us in many cases that angels are spirits. Our Saviour said, "A spirit hath not flesh and bones." St. Luke, in answer to a question relating to marriage in Heaven, says we are to be like angels, etc. St. Paul, referring in Hebrews 12:23 to heavenly rewards, speaks of "the spirits of just men made perfect."

The error of the resurrection of the body which was found most plausible for those who in the interest of a brimstone-and-fire theory, made it a terror to mankind, and reaped, through masses for dead and living, a rich harvest; while many have derived comfort in the thought that their enemies, perhaps their neighbor, supposed always worse than themselves, would thereby reach their reward; has as a doctrine

caused more confusion of thought than any tenet of any and all of the Christian creeds.

This error granted, and there follows a local hell of burning fire for the impenitent, where the body assumes a state or condition of a salamander or so much asbestos to fit it for endurance in great pain of everlasting fire, which does not consume, while the body is not susceptible of consumption or destruction. It places us in a state of inextricable confusion of mind between material and spiritual life. It results in a mental conclusion which is a slander upon our Creator, and can only be accounted for as one of the side steps of retrogression of the dark ages.

There remains, however, something to be said of resurrection as a word and as an event, to bring it out from the darkness and confusion which appears to surround it. The word literally 'to rise again' has authority for several different definitions when referring to rising again of the dead. It would be remarkable if it had not undergone changes of meaning, as others have in the course of ages. In the resurrection from the intermediate state, we are to remember that there are two different intermediate states, one for the redeemed and another for the abode of the lost. For the one there is the resurrection of eternal life, for the other the resurrection of damnation. There can be no doubt that to one the word means rising higher, to the other not so, except it be to a livelier state of consciousness and a

stronger sense of the horrors of his situation as he comes forth to meet the death to the soul.

In answer to the supposed necessity for recognition, of the resurrection of the body, on the part of friends and relatives, we may imagine the confusion to follow from knowing persons at different stages of their earthly lives, and we are left to speculation as to how the old Jewish friends of Elijah would know him in the younger semblance of John the Baptist and Christian, as Elijah and John the Baptist were the same personality.

It is a safe assertion that no body except that of Jesus Christ was ever in the abode of the spirit after the departure of the spirit in death; and the miraculous departure from the law of nature was to prove his assertion already mentioned, and to convince his disciples of his divinity; the purpose of which we can understand when we consider the necessity for having these disciples thoroughly grounded in the faith, that they might be able to preach it boldly. No small significance attaches to the fact that his body during his absence from it in the spirit did not see corruption, as David prophesied it would not. So with Lazarus, it is significant that no decomposition had set in, although supposed dead for three days, and our Saviour declared that he was not dead. His apparent death was evidently a comatose condition. So with the daughter of Jarius, Jesus said, "The maid is not dead, but sleepeth."

The widow's son of Nain is another case where no

decomposition had time to occur — doubtless a case provided to show our Lord's power, as also his compassions. The remark of his sister, Martha, as to the condition of the body of Lazarus was plainly an inference on her part, based upon the time that had elapsed since his apparent death, and probably expressed in an entirely different way from which it appears. She supposed decomposition had commenced. So with the woman raised by Peter, as well as the child raised by Elisha. Much misapprehension seems to have arisen from the use of the word 'resurrection.'

The association of the word with our Saviour's rising in the body has caused many to suppose that it is always employed with reference to a rising body. That this is an error, our Saviour said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Again he says, touching the resurrection of the dead, "Have ye not read that which was spoken unto you by God saying, I am the God of Abraham, of Isaac and of Jacob?" God is not the God of the dead, but of the living.

Prior, or going before this, He says, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." Angels are spirits, Hebrews 1:7 and Psalms 104:4, and our Saviour said, "A spirit hath not flesh and bones as you see me have."

Referring to that passage found in St. Matthew,

which says, "And the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many," we are free to admit that this would be quite convincing to many readers of the resurrection of the body, especially so to those accustomed to taking a superficial view of the scripture; but careful analysis will show the figurative character of this scripture, not doubting it is a part of the inspired word, yet the clothing of its expression is such perhaps as to cover and disguise its true meaning. We note first the word 'appeared' and its close relationship to apparition. What is an apparition? And to what is the term applied? Not to bodies of flesh and blood, and notwithstanding the word 'bodies' is used, yet upon reading, it would carry away the impression of bodies of flesh and blood.

That the saints appeared to persons who knew them in life, in a way in which they might be recognized, and that would be resembling their bodies when alive and known to those friends, is not only reasonable, but in keeping with the way in which angels (spirits) have appeared to men; as also the way God, a spirit, appeared to Adam, Abraham, Noah and others; and the way our Saviour appeared to the disciples after His death, although he did change this order of appearance to them. He did again appear to them in the body, evidently to show to them that He could do as He had claimed in speak-

ing of His life, "Lay it down and take it up again." He had reference to the life of the body or the physical life, and the only way to prove to those people that He could take it up again was to reappear in the body, in confirmation of which we have His challenge to them to feel His body, that they might have proof that it was not a spirit that they had before them. The impression made upon the disciples by this appearance, that is, that it was a spirit, goes to show that they were accustomed to such appearances of spirits in bodily form, as in the case of Moses and Elias at the Transfiguration.

It is enough for us to know that these were appearances, whether due to optical illusion, as in the case of the two disciples on the way to Emmaus, or not, we may not know. In this instance the narrative says, "Their eyes were holden," "and in consequence they knew him not; but afterwards, when at supper, in the breaking and blessing of bread, their eyes were opened and they knew him."

The language used in regard to the opening of the graves is without doubt figurative, for in view of what is already shown, those were spiritual beings and not fleshly bodies. The literal opening of the graves would not have been necessary to allow the exit of spirits, and if it were literally true why do we not find some account of the extraordinary phenomena of these fleshly bodies returning to their graves and the graves being refilled? Whatever view we take of this, and however we understand it,

it promises nothing as to the resurrection of bodies generally, which have died in a natural way and passed through corruption to disintegration and dissolution. St. Paul says in 2nd Cor. 5:8, "We are of good courage and are willing rather to be absent from the body and to be at home with the Lord."

Recently a Mormon writer, attacking the obsolete literature contained in the articles of religion in the Episcopal prayer-book, which are vulnerable enough, attempts and proves to his own satisfaction, from Exodus 33rd, that God is a person of flesh, bone, blood and human form. Every one who reads knows that the Bible contains many apparent contradictions, but it would be too great a draft on credulity to prove from that chapter that Moses saw anything of face, shape or form; but the contrary, and as to the 'back parts' the most reasonable construction is that it had reference to the nothingness in sight upon the apparent withdrawal of His presence, which latter was only apparent, as God is always everywhere. The Mormon writer in his deduction finds a God of human form, flesh and bones sitting in a local Heaven, with a similar Jesus Christ sitting at His right hand. How can this be, if God is a spirit, and our Saviour said, "A spirit hath not flesh and bones?"

The account of the ascension is used to support both the idea of a local Heaven and a resurrection of the body, but we would ask how could our Saviour have appeared to physical eyes or disappear from

sight except he assumed a material form, and what more natural than that He should in disappearing have ascended from the earth as typical of rising to a higher life. That the vertical ascent from the earth does not establish the fact of a local Heaven is proven by the fact that persons so departing after an interval of twelve hours would travel in opposite directions.

It may be urged that our Saviour would not have lent himself to the purpose of delusion by optical illusion, but he said, indicating concealment, that there was much he would not communicate to his disciples because they were not able to bear it at that time, whether beyond their comprehension we know not, but most likely dangerous to the wrecking of their weak faith. May not an illusion or a delusion be justified if to do good or prevent evil? May not a man deceive a robber or a murderer to prevent the accomplishment of his criminal purpose? Our Saviour blighted the fig tree for having no fruit, although it was not the season of figs, and not through resentment, but to convey a lesson both of faith and the curse of barrenness in one act.

“It is the spirit that quickeneth, the flesh profiteth nothing,” John 6:63.

IV

HEAVEN LOCAL, ETC.

OUR ideas of the spiritual, or subjects thereto pertaining, which lie without the domain of our senses, can only be expressed in terms which belong to the domain of our senses, hence the difficulty of our understanding much that has come to us by revelation relating to the spiritual world. It was on this account, partly, that our Saviour spoke in parables, that things unseen might be brought to the mind by analogy in things seen. The kingdom of Heaven—which is spiritual—was likened by comparison to many material things, not only for the benefit of those who heard the words when spoken, but for those to whom they were to come during the ages to follow.

The word 'heaven' or 'heavens' having been used in more than one sense has probably caused some confusion in regard to its meaning. Doubtless the etymology of the word will show some relationship to that which signifies higher altitude, and this would account for its use both to express locality above the earth and a state of existence higher than that earthly life with which all men are acquainted. In an effort to convey to the human mind a concept

of a higher spiritual life than that known to finite man, as the life which awaited the redeemed; and to express the idea of the state of those who would reject salvation and be lost; no terms could be found, perhaps, that would be better adapted to the purpose than those relative terms, 'high and low,' and 'higher and lower.'

Admitted that the life of Heaven is a higher life than that of our existence in the world, then it was quite reasonable to place Hell, the opposite of Heaven, at the extreme in the other direction, and consequently *lower* than the earthly life, which, no doubt *it is* spiritually; these ideas of higher and lower in spiritual life assuming a local meaning in the ordinary mind.

Heaven and Hell very naturally found localization there, which they have held universally among the masses of the people throughout the ages. The philosophers, ancient especially, and many of later date, held and taught the doctrine of a local Heaven very consistently with the views held by them in regard to the shape of the earth as being flat and suspended in some mysterious way from its four corners, erected upon pillars, stationary, with the sun, moon and stars moving around it. To them the heaven, or heavens were known as a solid, overhead vault, containing the waters, and having windows susceptible of opening and closing, that the waters might be poured out in rains. Since the Vulgate translation, this space has been known as the 'firma-

ment,' from the Latin word *firmamentum*. The higher Heaven, or the habitations of God supposed to be beyond and above this correspondingly. Hell was located as beneath the earth by some, and by others at lowest depths within the earth, supposed to be at or near the centre of the earth. It is not surprising that the ancient monotheist should have held those views long after he ceased to be a Jew and became a Christian, for an occasional '*lapsus pennae*,' or voluntary *addendum* to inspired history or tradition, could be found to sustain him. Errors like this reference in Genesis to "the waters above the firmament and the waters below the firmament," with those where references to "the pillars of the earth and the four corners of the earth" (the latter from the 95th Psalm) having been changed in King James version to read, "the deep places of the earth."

Our Saviour did not come to earth as a teacher of philosophy. His was a much higher calling and mission. He came not to make the world wise, in matters of science and arts, but to *redeem* and *save* the world *while* He sowed the seeds of wisdom unto salvation. His frequent allusions and his parables in relation to the Kingdom, it seems, should have opened the eyes of His hearers and imparted to them a correct conception of Heaven, but the grosser idea has persistently prevailed.

Beginning with the words of John the Baptist, "The Kingdom of Heaven is at hand," every reference in the New Testament Scriptures by Jesus

Christ, points plainly to a spiritual kingdom. We think no Bible scholar can dispute this assertion. Not only do the references point to the kingdom of Heaven as present among men, but our Saviour uses the language, "It is within man;" again "My kingdom is not of this world." The transition is also shown of passing from this life to a higher life through death, or from the state of the kingdom of Heaven in the body, to the kingdom of God in the life everlasting, for which change the word 'resurrection' is generally used—another word, which unfortunately has two or three different meanings, which result in no small confusion and misunderstanding, it having been used to denote the rising of our Saviour's body from the grave, and also a rising to a higher life.

Some will ask what is meant by the latter rising? To be explicit we will suppose a case: Our Saviour said, "In my Father's house are many mansions," etc. Evidently these different mansions represents the different gradations in spiritual life to which men attain, or have attained at certain given periods; a man's attainments, probably, depending upon himself, *i. e.*, his spiritual activities, and the taking or receiving a higher place in spiritual life in accord therewith. There is strong evidence, from reading Revelation on the subject, that there is a confinement of the spiritual consciousness to a narrow sphere of life, which it occupies until it has, or shall have, acquired a larger scope of spiritual vision; for instance,

"the spirits in prison," to whom our Saviour preached, the "prisoners of hope," mentioned by Zechariah, etc. Our Saviour spoke continually of the "kingdom of Heaven" on earth, referring to the Church—not the 'visible church,' the 'church invisible.' Do you ask, "What is that?" For a purpose, the question is answered thus:

It is a number of persons in whose souls the Holy Ghost or Spirit of God has entered, and by its influence taken control or assumed authority. The kingdom of God or Heaven, in another sense, is the continued sway and influence of that same Holy Ghost in the life of man after the death of the body in the intermediate state and after judgment in the final heaven of the blessed, which must cause an abandonment of the belief in a local Heaven. Our Saviour said, "The kingdom of God is come unto you;" again, "The kingdom of God cometh not with observation, neither shall they say: lo here, or lo there" (as much as to say, it is here or it is there), "for behold the kingdom of God is within you." Again, "The kingdom of heaven is at hand," were the words of John the Baptist. Again our Saviour said, "The kingdom of heaven suffereth violence and the violent take it by force," indicating how men were capturing regeneration by rushing to John's baptism; illustrations of which we may see in our successful missions and revivals.

Between the kingdoms of heaven there is no difference, except that one is the state of the redeemed in

this life, the other the state of the redeemed in the life to come; and if these be states of conditions they cannot be places. Men enter this kingdom of heaven in this life when the Holy Ghost enters them; one of the mansions at least is here and during the life of the body. There is a resurrection, a rising higher at some time after the death of the body. The spirit may exist for a time in what would resemble in the body a comatose condition, a sort of suppressed life or a circumscribed life, corresponding to a life of imprisonment, awaiting a time for further resurrection to more extended knowledge and increased capacity for enjoyment, etc.,

Mankind has been misled by such writers as Milton and Dante, who have localized Hell. Heaven is the dwelling place or state of God, and our Saviour is there with Him. Figuratively, of course, "He sitteth at the right hand of the Father." The redeemed are to be with their Saviour who is with the Father. The Father is omnipresent (everywhere) then Heaven is not local, but is everywhere, unlimited in space and time. Then the redeemed may by resurrection become omnipresent, in the course of time. So with Hell; inasmuch as it is not a place, but state of existence prior to judgment. There being in this case, as in that of Heaven, two states to answer to Hell, the one the intermediate state mentioned, and the other the death of the soul after judgment, and immediately succeeding it. This view of Hell is corroborated by the fact that Hell as Gehenna

(a place near Jerusalem, where dead animals with other refuse, were consumed and where fire was kept continually burning), represented destruction, and is shown elsewhere in the chapter on second death, as indicative of destruction, except when referred to as the intermediate state of the impenitent after the bodily death where they await the judgment; a state known to Roman Catholics as 'purgatory,' and localized by them for the convenient purpose of having a real fire to burn a material body, that the suffering of the victims may appeal to their surviving relatives to solicit prayers in their behalf, while the well-constructed theory becomes a perpetual source of income. A doubt of the utility or effectiveness of such prayers, is sustained in the fact, that since if these be lost by sin unpardonable, no prayers can avail in their behalf. If they have repented and become the heirs of eternal life, no prayers are needed by them; and to pray that they may repent in the intermediate state and be granted eternal life, having died in the body while their souls were dead in sin, especially if they had heard the Gospel in this life and rejected the salvation offered, seems to be going beyond the duty of those whose care while here should be for the living, in accord with the words of our Saviour when He said, "Let the dead bury their dead."

Of one fact we are assured, and that is, the wicked shall not escape punishment. Scripture says this, and that "the way of the transgressor

is hard," we have daily proof in this life. As there are different mansions in Heaven (states or conditions of the spirit) so it is reasonable that there will be correspondingly different states or conditions of the spirits of the wicked. That the wicked suffer in this life physical pain from broken law is certain, that they suffer anguish of soul from the same cause is as sure, and is testified in their self destruction by dissipation and suicide. "Some men's sins are open, going before hand unto judgment, while others they follow after." That none may underrate the punishment of the impenitent, it may be said that the length of time in which he shall await judgment is not known.

If speculation on the nature of the punishment be warranted and not presumptuous, it appears to consist in remorse, in evil and diabolical association, in a fearful contemplation of approaching annihilation, in regret for spurned offers of salvation; or close confinement in a narrow sphere of consciousness (imprisonment), or possibly in solitary confinement, which is said to be worse than death. Whatever it may be we are assured by its comparison to burning the flesh by fire, that it is severe enough to desire to escape it, and of sufficiently long duration; for who has not had some experience of trouble of mind and conscience, which appear almost intolerable, although of short duration? How often has sleep forsaken men to despair and death on account of troubles produced by temporal affairs? Solitary

confinement without hope of release must be worse than death.

It seems strange that men who never fail in secular duty one day will habitually neglect their duty to themselves, in securing the salvation offered them through Jesus Christ. Heaven is the antithesis of Hell, as eternal life is the antithesis of death. The hell of punishment being the state preceding judgment, though the hell of death is spoken of as a punishment. Heaven as a state of spiritual existence is worthy of the best there is in man and in that state shall he obtain the acme of his soul's desire. That those who by resurrection ascend to this state, shall not mourn the loss of those who were near and perhaps dear to them in this life, is understood by those who have learned the difference between the love of God and the love which subsists between members of a family. As types of love they are different. The love of a mother for a child is not perhaps a higher order of love than maternal love among other animated creatures. It is a part of the economy of natural life designed for the protection of offspring. This is a love which springs from selfishness, as does the love for our friends. The love towards God and His creatures is founded on obligation to Him as our Creator and Redeemer, and as the source of our safety and freedom from danger, of our comfort and happiness, with all that eternal life can yield; in company with our Elder Brother, the Christ, and those who will have chosen good in

preference to evil. The Christian's happiness will be complete, as those who will have chosen evil will be no more to him than the fallen angels, though they were once of kindred flesh. "The wages of sin is death, but the gift of God is eternal life" — here that life and death indicate the end of the saved and lost, seems as plain, almost as words can express it.

If the end of the impentitent is death, then it settles the matter of a local Hell, since in that case the need of such a place is superseded. As we advance in love to all of God's creatures — especially those of the household of faith — we may measure our growth in grace to the profit of our souls. Everything herein shows a state or condition of the spiritual man brought about by the possession of eternal life — the life of the Holy Ghost. St. John's vision of Heaven is symbolic. The height of its walls, three hundred and fifty feet, intended probably to represent the security of the redeemed; its dimensions, their extended sphere of life, knowledge and opportunity for happiness; its pearl gates the purity of those who entered, etc. The new heaven, probably the new constituted heaven with its new inhabitants after judgment. The new earth refers not to the earth, or world probably, but to its inhabitants in a new spiritual state, or may refer to another age, as mention is made of more than one resurrection, and more than one judgment.

St. John did not see a spiritual heaven, and if he had, and had been permitted to describe it, there is

no doubt he would have described a state of the soul, and that a state of perfect peace and happiness. We note that St. Paul did see such, but was not permitted to speak of it, so St. John's heaven must have been symbolic of beauty, peace, rest, safety, security, etc. It is reasonable then to conclude that if there be no local Heaven (which seems certain) for departed spirits, there is no local Hell, the term having two significations, to-wit.: First, the intermediate state of the impenitent; and second, the final death, or death of the soul after judgment. Heaven and Hell in some of their relations are analogous, in others antithetical. Heaven is a final state of the soul; Hell, when it signifies death, is final. Heaven, as a state of spiritual life signifies the existence of a conscious entity, which under divine power and propulsion developes and increases in comprehensive knowledge by an established rule of gradation; if not in paradise, the intermediate the state, after judgment, until it reaches final mergence into divinity, retaining its identity and personality, where its home is forever with God, and its interest forever identical with His; and so with its employment or entertainment, and its happiness, and this is (it seems to the writer) eternal life. Hell, as a state of the impenitent in the life succeeding the death of the body, and prior to judgment, is a state, as we infer, of conscious entity narrowed in its sphere of existence, where it waits judgment and final extinction.

This view of Heaven is further corroborated by the

first petition of the Lord's Prayer, "Thy kingdom come." This, taken with "The kingdom of heaven is at hand," must be a petition for the presence of God's dominion on earth and here among men, which can only mean present, in the souls of men, to control them spiritually, to make them better, and to bring to them peace, good will, etc.

With the correct view of heaven and hell as states of existence and not places, we see at once the error of the creed if read to say that "He descended into hell." Whether reference be made to the hell of the intermediate state or the hell of death, neither would be a place where he could go, for he could not enter into a state of remorse, he having nothing of which to repent. He could, and did enter into a state of communion with departed spirits, and preached to them; and it is extremely doubtful if the word 'descended' is used correctly, as the similitude to resurrection was closer than to descent. It would be quite enough as the purpose is, to show our Saviour's dominion over death, to say that he entered the state of the departed, etc.

THE INTERMEDIATE STATE

It is difficult to account for the loss, on the part of many Protestants, of the belief in an intermediate state—a state of existence for the dead, where they await judgment. The best way to account for this is perhaps through the prejudice engendered by reason of the exploitation of the belief in purgatory for

revenue on the part of a mercenary priesthood. It is plain that our Saviour, during the interval between His death and His resurrection, was cognizant of both states of life — that of the righteous, as well as the unrighteous. St. Peter says He visited “the spirits in prison” and He promised the thief on the cross that he should be with Him in paradise. That this was not heaven is shown by His words to Mary after the resurrection, saying He had not yet ascended to heaven. Christ was the first-fruits in ascension to God, or heaven. He said that no one had ascended to heaven prior to the time of his ascension, yet Abraham, Isaac and Jacob were living in the spirit, and they must have been in such a state of life as is befitting the righteous, known to us as paradise. That there is an intermediate state for the wicked, is shown by the words used in 2d Peter 2:9, “The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment” (Rev. Version); this in regard to men and angels, in St. Jude, 6th verse, as follows: “And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.” Again in St. John’s Gospel, 3:13, “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” Jesus had been to paradise as he said with the thief on the cross, as

also in the lower parts of the earth (hell), not death the final hell (Eph. 4:9). That this was a state of life of some activity, is shown by the fact of our Saviour's preaching to the spirits. His power over life and death probably enabled him to be in touch with both states of existence, or worlds, if we choose to so express it. Again in 2d St. Peter 2:24, "For if God spread not angels who sinned, but cast them down to Tartarus [Greek for hell of angels] and committed them to pits of darkness to be reserved unto judgment," etc. All of which, without any argument to the contrary, makes the certainty of an intermediate state conclusive.

St. Paul refers to the intermediate state when he says: "We shall not all sleep," that is go into that state which follows the death of the body (1st Corinthians 15:51), but "we shall be changed," etc., the reference being to the dead and living at the second coming of the Saviour.

We are in a state of consciousness while we sleep, as evidenced by our dreams; hence that may be a pleasant sleep of peace and happiness to some, while to the lost, a sleep of painful anxiety and bitter anguish. For further reference to this sleep, see 1st Thess. 4:13; Job 7:21; and Daniel 12:2.

The spirits to whom our Saviour preached were in an intermediate state inasmuch as he said he had not, at that time, ascended to his Father, who as a matter of fact is in heaven.

It seems strange that any should doubt the au-

thority for the intermediate state in Scripture, as there are so many reference to it. In several cases it is referred to as a sleep: "Those who are alive shall not go before those who are asleep," used in regard to meeting the Saviour at his coming.

The intermediate state of existence, the life of the soul after the death of the body, and preceding judgment, being a somnolent state, this somnolence (resemblance to sleep) being due to suspended activities, or partially suspended activities of the soul — for we feel sure the evil acts of the wicked will be suspended as against the good — is referred to by Scripture, both Old and New, as a sleep. St. Paul calls it such in writing to the Corinthians as also to the Thessalonians; while Job refers to it as such in chapter 7:21; and Daniel in 12:2. In natural sleep our consciousness is ever present, as evidenced by dreams, and it is a reasonable inference that dreams never cease, but only those thoughts occurring near to our waking moments are retained with those of peculiarly exciting or startling character. The parable of Dives and Lazarus tells us what the nature of that sleep is as to the difference in the states of the redeemed and the lost. This is a parable and cannot be construed literally. If flesh and blood cannot, as St. Paul says, inherit the kingdom of heaven, we may conclude it will not be conveyed to hell. Besides this, it would scarcely appear possible that a man could rest in the bosom of another in a physical sense. One plainly taught

lesson, however, we have from the parable, and that is, whatever may be said of its resemblance to sleep, this intermediate life of the soul is one of the mansions of heaven to the redeemed, while it is a state of terrific horror and remorseful suffering to the damned. The 6th chapter of the Gospel of John and 39th verse is, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life, and I will raise him at the last day." The words, 'the last day,' are used in this connection four times in this chapter, showing that the resurrection is to be postponed to the last day. We may not know at what time to place the last day, but we conclude that what is said indicates an interval, perhaps of long duration to some, between the first death, that of the body, and the resurrection to judgment.

V

ELECTION

TIME was, and it continued for ages, as we know, in the history of the human race, when very few had any realization of or knew anything of God. The doctrine of Election was applicable at that time in a certain way; but not then in a way to indicate any special preference God might have had for any man to change Him from His character as the Omnipotent, who is not a respecter of persons. He made certain calls for men, as for a certain nation, for His own use and purpose. He hardened Pharaoh's heart, but that was better for Pharaoh than if the latter had hardened his own heart. Pharaoh probably repented when the scales were removed from his eyes, and there is little doubt that he was the beneficiary of God's mercy, or will be in time.

It is my duty to withhold no argument, or quotation, that may be found to strengthen the side of this question, to which I am by conscience opposed; hence I give here quotations used to support those who oppose my views in regard to this particular doctrine. I must confess that I am surprised on investigation, though very agreeably, to find the greater part of them so weak.

The word 'Elect' is used without any intimation of classification or distinction between the elect and non-elect (and note here there is nothing anywhere said of the non-elect — *i. e.*, the Scripture nowhere says anything like this, while the Elect shall be saved, those whom God hath not chosen for the purpose shall be damned). This would be plain language, but if true I know not why Scripture might not contain it or words of like import. It seems probable that the doctrine of Election, as defined by those who are its strongest votaries, and who consider themselves its beneficiaries, is the product of human thought.

The main cause of error in the matter of Election arose from the use of the word under both the old and the new dispensations, where a correct understanding would have required the use of different words. The word came into use to designate such as were called to the knowledge and service of God, as Abraham and the other patriarches and prophets, etc., prior to the time of Christ, after which time all men were called at the 'lifting up' of Christ upon the cross, when, as he said, "I will draw all men unto me;" verified further on the day of Pentecost, and again when the sheet was let down for Peter and he was commanded to preach the Gospel to all mankind. The word was misapplied afterwards to those who should not have been called the elect, but who themselves had elected; not those who were chosen but who had chosen; the power being with the indi-

vidual to accept or reject, to seek after, or to turn away from God. The word is used in 1st Timothy 5:21, and applied to angels, evidently to designate those who have not fallen, and who have not by their acts forfeited the favor of God; as Satan, the father of lies, has, who is reserved in punishment unto judgment, the prototpye of all his followers in conduct and in ultimate destiny.

The call to salvation is made to all men, 1st Timothy 4:10, also 1st John 2:2, and 2nd Peter 3:9. The Lord is not willing that any should perish, but that all should come to repentance.

For a repudiation of Calvinism the reader is referred to that of a Presbyterian clergyman, the Rev. Dr. Samuel T. Carter, of Rhode Island, and his ex-honoration by his presbytery; requesting him to continue his honored connection with the Presbyterian communion, notwithstanding the doctrine of Election as held by his church.

That the day of Election is passed is confirmed by the language used in relation to John's baptism: "And from the days of John the Baptist the Kingdom of Heaven suffereth violence and the violent take it by force."

The word 'foreordained' is used once only in Scripture, as found where it relates to our Saviour in the Epistle of St. Peter.

'Predestinate' is used three times by St. Paul, and allowing the word all the force of predestination, it neither testifies to the partiality of God nor the de-

struction of man's free agency. Granting man's free will, it was predetermined that in case he should do his duty, perform his part to entitle him to it, he should inherit the blessing of everlasting life. And Election, except in special calls for certain purposes, is to be construed in the same way. The ancient and almost obsolete doctrine of Election seems to have become *res adjudicata*, in matter of opposition to it with the Episcopalians by common consent, although the strong language of the 17th article of Religion remains and will remain possibly for years in the prayer book, concurrently with the doctrine of corporeal and endless punishment by material fire as held and believed by many Christians.

Recalling the words of St. Paul in his letter to the Hebrews, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of spirits and live?" we are forced to find reconciliation between God's omnipotent power over man and man's responsibility for his own acts. Repeating the self-evident truths, God is Love, God is no respecter of persons, and man is a free agent to act for good or evil, as he may choose; we are forced, *volens volens*, to the conclusion that, when God determined to create man, it was His purpose to endow him with a power of choice and discrimination between good and evil, the power previously conferred upon angels, but not given to any mundane creature except man; there was, as it

seems, a parting with something which He could not consistent with the Divine economy recall; a power of choice embedded deeply as a foundation principle in the conscience of man never to be eradicated, which can never be hidden and can never be lost; from which he may not escape, though he flee to the uttermost part of the earth or bury himself in the depths of the sea.

Man possesses many emotions productive of many capabilities and susceptibilities by reason of his likeness to God, he having been made in the image of God, which differentiates him and the lower orders of God's creation; but this power of choice between obedience and disobedience dominates all in importance, and the power of discrimination, during sanity, between good and evil, though often befogged or beclouded by his own acts, is never utterly lost.

As cited elsewhere with regard to the Jews, the time was when certain persons or classes were not included in the call. A veil was over their eyes and they were not permitted to see. Mark, if you will, the strength of the language used here, which the reader may think destructive of my argument; and yet, admitting the fact that some were permitted to hear while others were not, it does not follow that this was to act as a 'perpetual injunction'—to use a law phrase—nor does it imply that the rejected had not previously scorned the light offered to them.

God's ways to man are ever and always to be justified. True loyalty demands this admission alike

from you and me—we need not resort to the inspired record for this, but we find it in the logic of the uninspired, as that of Pope, for instance: “If no sparrow falls to the ground without His care, has He not declared that a man is of much greater value than many sparrows?” If more valuable, then, wherein does the value consist, except it be in His capability of receiving eternal life, of which the sparrow is not capable. If the justification of the ways of God to His creatures be not a theme worthy of the championship of the best and bravest of those creatures, then this writer knows no worthy theme; and although some of our long-cherished theories suffer destruction, yet the iconoclasm must proceed; the doctrine of man’s free agency is further vindicated outside the pale of inspiration.

Man’s philosophies and psychology are alike founded upon it—Revelation recognizes it. Without the ability to choose between right and wrong, remorse would be unknown. Man in such a state could not receive the Gospel any more than a man can save himself. This is made plain by the words of our Saviour in answer to the question why He spoke in parables (Matt. 13:10): “Lest they might see, hear and understand and be saved or healed.” It seems plainly and clearly shown here that at that time they were not to be offered salvation. The fact that a man cannot save himself has given rise to some confusion on the subject of man’s freedom of will, but each fact is

consistent with the other, and neither may supersede the other. While a man may not save himself, he may and must put himself in the way of and accept a salvation offered by and through another.

By misapprehension have the words 'Election' and 'Predestination' been construed in a sense like that of foreordination, as applied to the Christ in 1st Peter 1:20. In no place can election or predestination, which may be applied to the call of Abraham, and all the way down through the ages to the call of the disciples, and coming onward with the human race, be so construed. At one time or place it is synonymous with conversion or regeneration; again, with the call of the Gospel and man's receptive response. At one place it applied to those whose eyes were opened and ears unstopped, whose understanding was made receptive, while others were not allowed to see for the time being.

Deprive mankind of freedom of action between right and wrong, and the most important words of any vocabulary would be forever lost. These terms would themselves perish with duty, reward, punishment, guilt, merit, blame, crime and even sin itself. This is a logical conclusion, but if we appeal to inspiration, where can we find a simple truth expressed in plainer and yet more cogent terms than by St. Paul, when he says in the 12th chapter, 9th and 10th verses, to the Hebrews, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much more be in subjection unto

the Father of spirits and live?" Which implies that we are quite as able to obey the one as the other. However we may desire to avoid dogmatism, we are forced to vindicate the claims of certain great and fundamental truths, such as the love of God, the sacred and divine nature of Truth, God's wisdom, etc., then God's justice and man's free agency must take their places, both by reason and revelation among the axiomatic. As established truth, these must hold their dominating positions in all exegesis, and while truth presses onward in its contest with error, like an avalanche slowly but surely overcoming the obstacles which stand in its way for progress, so must these last named truths overcome every obstacle that may be in their pathway. If these be true, then every conflicting thought must utterly perish and be ultimately lost to the minds of men. Confusion of ideas grows from confusion of terms, and confusion of meaning as attached to terms and words. Confusion of terms also have their effect upon the understanding. God has not dealt with all peoples or with different individuals alike; neither has his dealings towards any been the same at all times. Our Savior did not select every man he met as a disciple, nor was it intended that all should be at that time beneficiaries of the Gospel.

While it is true the language of Scripture often gives warrant for the belief in Election, yet it does not justify the conclusions of the extremists in their radical views of that doctrine. The call of our

Saviour to his disciples, He says, "Ye have not chosen me, but I have chosen you," etc., applies to the particular calling for which he had chosen them. Such calling or election of men for certain purposes will ever be as it has ever been, as the choice of a Joseph, a Moses or a Samuel, as a blessing and that of a Pharaoh or an Attila as a scourge. The former having first chosen that which was good, and the latter being willing instruments perhaps for evil.

Standing in the category with the doctrine of Endless Punishment, both have sufficient scriptural backing through construction and application to warrant selfish human desire or depravity.

It is true that we have from St. Paul the words of God to Moses, "I will have mercy on whom I will have mercy" etc., and of Pharaoh, "Therefore hath He mercy on whom He will and whom He will He hardeneth."

In ancient times God chose individuals as He chose a certain nation for His special favor, and we are told that at the same time He winked at sin, but this was all changed when John the Baptist called all men to repentance, announcing, "The Kingdom of Heaven is at hand." Prior to this time a select few only could come. The vast outside multitude knew nothing of God. This makes the coming of Christ with that of John the Baptist the greatest epoch in the history of the world, and so far as we know in the history of affairs spiritual, which may extend beyond this world.

Both the preponderance of Revelation and Logic are on the side against Election and Predestination as supposed to contradict that Scripture which declares that God is not willing that one should perish, etc. The Scripture language which has led men to a belief in Predestination and Election, as applied to the soul's salvation, is sufficiently impressive, if taken without qualification and without a correct conception of divine justice, to justify the extreme ground held by some of its advocates. In every case, however, this language is qualified in its application to persons, or time or classes, or it is outweighed by statements as plain as can be made.

Foreknowledge on the part of the Creator of the coming act of His creature does not necessitate coercion or compulsion on the part of the Creator toward the creature, in the direction of evil or transgression of law, enacted for the welfare of the creature. We must recall here what has been said of the Sabbath may be applied to the remaining nine of the commandments, to wit: Man was not made for these laws, but they were made for man.

We find the word 'election' used in a great many places in the Bible, but in no case perhaps to justify the extreme Calvinistic view of it. In one case, to quote, we have, "Whom He predestinated He called, and whom He called He justified, and whom He justified He glorified," of which nothing is inconsistent with man's free agency. It is true God made special gifts of grace to some in early life, but it was

always reasonable that nothing in this way has been forced upon unwilling souls. Some of the descendants of Scotch-Irish parentage in America seem to have held with the greatest tenacity to the extreme view of election due to their unbending nature, which in some respects has proven of great value to the human race; in such matters as their innate love of justice, and other strong virtues for which they have stood solidly. We are forced to a recognition of this fact when we contemplate the intolerable condition of society where law is unknown. The stubborn nature of the element mentioned appears to have cropped out in a way to exhibit their Christian spirit to a disadvantage in the trouble which has sprung up between the two branches of the Presbyterian faith in regard to their union. The Cumberland Presbyterians, it is reported, had obtained some concessions from those of the Old School relating to the doctrine of Election, which they, the Cumberlands, desired to put on record, and have emphasized, by making the change in the confession of faith; but which was negatived by the Old School on the ground that such action would be of the nature of an apology. These people will probably be among the last to admit that the science of religion is progressive.

VI

ANGELS

THE many popular errors which prevail in regard to Angels make it necessary, if only for truth's sake, to devote some space to the subject. Men will never be or become angels. Angels have at no time been men, although they appeared as men. What we know in regard to them comes to us through revelation, and is sufficiently plain to establish the fact that they constitute a different order of beings from that of men. They are neither men nor Gods.

The writer recalls a case of absolute distress brought upon a girl upon being informed that she would not be an angel in the future life. Why will adult people propagate or encourage such errors, if not done in ignorance of the facts?

Distinct from God and man, yet they are spirits, says Heb. 1:7, taken from Psalm 104:4. It may be well to be reminded here that "A spirit hath not flesh and bones," the language of our Saviour as found in St. Luke 24:39. Bearing this truth in mind, with the further fact as shown by Scripture, that the angels, those who (or that) have not fallen from their first estate by reason of sin, have their habitation near God in the universe. God being

everywhere, we cannot say that His angels are not ubiquitous.

If the foregoing be true as facts, and they seem indisputable, then whenever angels have appeared to men in human form it is safe to say that such an appearance was in fact only an appearance, or, more explicitly, an apparition. This view, which the reader is asked to observe attentively, will remove from the mind many difficulties and much confusion in relation to the appearance of spirits to mankind, whether divine, angelic or diabolic — whether we read of the appearance of an angel or of God the Father, the Son or the Holy Ghost, or of Moses and Elias, or of evil spirits, or of the spirits of men who have departed this life; there seems to be but one rational and satisfactory view to take of them, and that is to class them among apparitions, not forgetting that an apparition can be a reality in the domain of spirituality, as for instance the appearance of the spirit of God as a dove at the baptism of our Saviour, while in other cases it may be a figment of the imagination to a disordered consciousness, as in cases of madness. The last is most forcibly demonstrated in *mania a potu*, also in other cases of delirium. Angels are capable of sin. They are evidently endowed with some, if not all the nobler attributes of men, such as love, sympathy, etc. Their immortality, as in the case of mankind, has been settled by their own choice between good and evil, obedience and disobedience. The devil (a fallen angel) and his com-

panions having chosen evil have become subject to death. (See quotations).

What may differentiate angels and spirits of men in the future life can be only a matter of conjecture to finite mind, but that they will be of distinct nature is to be inferred, and that men are to occupy a higher sphere relatively, is deducible from revelation—as we are told that men are to judge angels.

Another important point, which shows differentiation, is in the designation of the abode of wicked angels where they await judgement, mentioned in 2nd Peter, 2:4. In this case the word ‘Tartaroo,’ used for hell is not found elsewhere in the Scripture. This was not the same place or state as that visited by our Saviour between the time of his crucifixion and resurrection, and where it is said He preached to the spirits, as mentioned in the Epistle of St. Peter, different words being used; ‘prison,’ in this case, to designate the narrow state of consciousness.

A certain eminent writer in his admirable work doubtless makes an error in his claims that this visit was made, and the preaching was to the spirits of angels, as in another case when he says the daughters of the Adamic race married angels. A further proof that men and angels are of a different nature is found in Heb. 2:16, where it is said of our Saviour, “He took not on Him the nature of angels, but the seed of Abraham, that being like His brethren, He might be merciful,” etc. Angels being spirits, it appears that the word has sometimes been mistrans-

lated in Scripture for spirit, and in either case to designate something of spiritual nature.

The incidents related in the 6th chapter of Judges seem to confirm the truth of the first proposition, where the appearance seems to be the 'spirit of God' at one time and is called the 'angel of the Lord' in other places. That the word is used to indicate something of the divine character appears from the use of it to describe the nature of the manna given to support the children of Israel in the wilderness.

Angels have been sent as guides for men and messengers to men. Their sympathy is enlisted in behalf of men, as shown in many scriptural references. They are supposed, and the inference is justified by Scripture, to be guardians for the welfare of good men, and so appointed by God. This guardianship of innocent children seems to be established by St. Matthew in chapter 18, verse 10, where our Saviour declares, "In heaven their angels always behold the face of my Father which is in heaven," which furnishes an argument against a local Heaven. Since God as a spirit occupies all space, those favored spirits must be ever with him, and likewise ubiquitous. As spirits, angels, being capable of sin, "kept not their places," *i. e.*, disobeyed the laws and "were cast down to hell to be kept there in chains of darkness to be reserved until judgement." It is said Jesus Christ was made lower than the angels. This has not reference to his nature, but was temporary and has reference to temporary conditions, in suffer-

ing and death, to which good and holy angels are never to be subjected. Their sympathy for men is shown by what is said of them by St. Luke, who declares, "There is joy in the presence of angels of God over one sinner that repenteth." That they have a laudable curiosity in regard to the welfare of man is evident, since in His first Epistle, speaking of the part of Jesus Christ in the salvation of men, St. Peter says, "Which things the angels desire to look into."

Our reasonable conclusion or summary of knowledge with reference to angels, is that they are spiritual beings, creatures of God, made when we know not, for His glory, may we say companionship? with certain of God's attributes, not perfect but liable to sin, and possibly subject to death after judgement, if in the same attitude as men who having been guilty of the unpardonable sin are in an attitude of antagonism toward God, which is a state of death to all souls.

"O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully granting that as Thy holy angels always do Thee service in heaven; so by Thy appointment they may succour and defend us on earth through Jesus Christ our Lord." *Amen.*

VII

J E W S

IN introducing the Jewish people into this work, it may be sufficient to say that the history of this people is so closely and intimately connected with Christianity that a discussion of either would be very incomplete without mention being made of the other. To discuss Christianity and ignore the Jews, would be as the play of *Hamlet* with Hamlet left out. A correct conception of the Jews, as such, must recognize this very interesting people as but a remnant of what was once the most celebrated nation the world had ever known. However the Jews are contemplated, considered, or discussed, in every phase of life, of history or of peculiarity, interest never ceases. Wonderful and remarkable from every point of view, as unmixed with others, they came from the very hand of the Creator a dominant human factor, destined to impart to the stream of common humanity a hue and color that was to be forever indelible in monotheistic religion. Great in energy, great in vitality, great intellectually, great in tenacity, great in nervous force, great in every resource that makes for achievement in temporalities, he is everywhere and always in evidence where the commercial tide rises to its greatest

height, and where the contending waves of life's sea of business meet and clash with loudest roar and fiercest fury. Here he seems to be in his glory, his soul feasts, as it were, upon the excitement incident to commercial venture. We find him not only in great centers a prominent and conspicuous figure, but it may be in the retired nook or corner on a back street, giving strictest attention to the most minute details of a business however narrow and limited it may be.

As being among nations a special favorite of the Great Jehovah, theirs was a peculiar and unique position in past history, not more so in the past, however, than they have continued to be a peculiar and wonderful people through all ages ; in maintaining their identity and distinctness while they have been scattered among all the nations of the earth, declining assimilation and resisting absorption. It seems that the purpose of their Great Jehovah of keeping them distinct, through His law against intermarriage with other nations, is being accomplished by circumstances which could not be enforced by the most strenuous laws that man could enact.

Christianity needs no stronger advocate than Jewish history. The fulfillment of prophesy in regard to the Jews, taken in connection with the words of Christ himself, a typical Jew, are sufficient to prove the truth of history, as we have received it from the writers of the four gospels, as well as their own historian, Josephus ; and at the same time their customs,

habits and observances prove the truth of the Old Testament. Intolerance of adverse religious opinion seems to have been through all ages of history a predominant trait of humanity. To this rule, strangely enough — I say it as a Christian — the Christians who should have furnished an exception have most strictly adhered.

The cohesiveness of the Jews, the result of his persecution in the past, is to him a coöperative business bond, which renders him, in a manner, invincible in the commercial field. Wherever he goes he controls this field as soon as he can call around him a number of his confederates sufficient to do so by coöperation, for coöperation is certain as a factor. While it is true that there seems to be, as is charged, a concentration on the part of the Jew of all his powers and faculties upon temporal achievement, yet who has a window in his spiritual breast where lie exposed to public gaze the secret thoughts or hopes or prayers that constitute the inner and spiritual life.

There is no effect without a cause, and effects are often seen in the present which must find their cause in the remote past. The persecution of the Jew, or, to put it more mildly, the unfair treatment he has received at the hands of those with whom his lot has been cast, has caused him to engage in commercial pursuits (the most lucrative) as thereby his effects have been kept in a portable shape, while a social isolation from those with whose advanced civilization he is always in accord has caused him to concentrate

his energies upon the acquirement of wealth. These facts with their results exonerate him from the charge of inordinate greed, as well as the charge of selfishness. The history of the Jews is one of repeated persecution at the hands of other nations from the time of the first carrying away to Babylon; such persecution, in the way of pillage, robbery and murder, as none but a very virile race could have withstood. The most heartrending of these occurred in Spain during the fifteenth century, during the reign of Ferdinand and Isabella, those monarchs who have the credit of America's discovery through Columbus, as told in the Columbian cyclopedia, as follows:

“The fate of the Jews in Spain during the fifteenth century beggars description. Persecution, violent conversion, massacre, the tortures of the inquisition—we read of nothing but these! Thousands were burned alive. In Seville alone two hundred and eighty were burned in one year. Sometimes the Popes and even the nobles shuddered at the fiendish zeal of the inquisitors, and tried to mitigate it, but in vain. At length the hour of final horror came. In 1492 Ferdinand and Isabella issued an edict for the expulsion within four months of all who refused to become Christians, with the strict inhibition to take neither gold nor silver out of the country. The Jews offered an enormous sum for its revocation, and for a moment the sovereigns hesitated, but Torquemada, the inquisitor general, dared to compare his royal master and mistress to Judas.

They shrank from the awful accusation, and the ruin of the most industrious, the most thriving, the most peaceable, and the most learned of their subjects, and consequently of Spain herself, became irremediable. This was perhaps the grandest and most melancholy hour in their modern history. It is considered by themselves as great a calamity as the destruction of Jerusalem. Three hundred thousand, some make the number greater, resolved to abandon the country which a residence of seven centuries had made almost a second Judea to them. The incidents of their departure are heartrending. Almost every land was shut against them. Some, however, ventured into France, others into Italy, Turkey, Morocco, in the last of which country they suffered the most frightful privations. Of the eighty thousand who obtained an entrance into Portugal on the payment of eight gold pennies a head, only for eight months, to enable them to obtain means of departure into other countries, many lingered after the expiration of the time and were sold into slavery. In 1495, King Emanuel of Portugal commanded them to quit his territories, and at the same time ordered that all Jewish children under fourteen years of age should be taken from their mothers, retained and brought up as Christians. Agony drove their mothers to madness, they destroyed their children, throwing them into wells and rivers, to prevent their falling into the hands of their persecutors.

This account says, "an enormous sum was offered

for the revocation of the order of banishment." The impossibility of secrecy alone stood in the way of an agreement to this proposition, one, however venal might have been its acceptance, which would have carried with it no guarantee against similar demands, even from those then in power, and certainly none from future kings and queens; yet might have been fraught with less privation and suffering than these unfortunate and oppressed people were forced to endure. The fact that it could not be done in a corner being the only preventive of the consummation of the agreement shows the conscientious value of religious intollorance. This case is given as one of the most striking instances of persecution visited upon the Jews. There have been others innumerable and some of the worst by Turks and other unchristian nations as well as the Christian.

In view of the facts, who is so obtuse as not to see that the persecution to which the Jews have been subjected, on account of their religion, has been due to ignorance or malevolence; to which source all religious persecution may be traced? Of Christians, the most intolerant and bigotted are those who are nominal Christians only. True Christians cannot be intolerant. As the smooth-tongued hypocrite can find no connection so desirable as the church organization for his nefarious purposes, by the same rule of apparent incongruity the most intolerant bigot and bitterest partisan in behalf of his own sect, denomination or church, as he or others may choose to call

it, is most certainly unknown to Jesus Christ as a member of the Church Invisible ; while some regenerate persons are warped by ignorance and prejudice.

This bit of history is related here not for the love of the horrible or to excite resentment, but for the benefit of those who may think the Jew clannish and selfish, that they may know something of his justification for adhesion to his own people and sympathy for his own. It is hoped that the purpose of bringing him into this book, which is not that of simply 'writing him up' for the sake of the story, will be its own vindication. That the Jews were responsible for the crucifixion of Christ there can be no doubt, however much some have labored to disprove it, and this is only said because it is made necessary to say it by reason of a growing 'fad' of a claim to the contrary. A certain writer for the American *Israelite* denies the responsibility of the Jews for the crucifixion of Jesus Christ and quotes from Matthew to sustain his contention. If the gospel writers are to be accepted as authority, nothing more is asked than that their account be read by anyone who may desire information on the subject. Although Pilate was forced to pass sentence by a mob and the execution was effected by the same persons, yet it was a Jewish mob, as such a mob acting in Springfield, Illinois, would be called an Illinois mob or in Atlanta, Georgia, would be called a mob of Georgians. However, granting this truth, no blame can be attached to the individual Jew for it, any more than an individual

Southern man could be blamed for the institution of African slavery. Yea! more than this, the Jews who engaged in it, like Saul of Tarsus in his persecution of the Christians, doubtless thought they were doing God's service in behalf of their religion. The Christ had appeared among them in a way so unexpected to them that they could not believe Him to be what He claimed to be. This, not without exception, for many did accept Him. There were many Jewish converts in the early Christian Church.

However it all may be, it is not the special province of the writer to pass judgement in this matter. Who to-day thinks of holding the Egyptians responsible for the cruel bondage and detention of the Israelites in their country, and hard did we think our fate if we were to be persecuted for our national crimes; for instance, the crimes of our forefathers in their cruelties to the aborigines in making them drunk and robbing them of their lands; or would it be fair for us to think it our duty to persecute a brother from Connecticut who might come to find a home with us because his New England ancestors had engaged in the African slave trade. But the most important matter connected with Jews and Jewish history, with which this book has to do, and to all which has gone before is preliminary, is the prophecies in regard to him and their fulfillment in their relation to the Christian economy. Prophecy and promises in relation to the Jews afford proof so positive that a time and an opportunity is to be granted

them in a future life for repentance and salvation that, with an apology to those who disagree with the writer, it does seem that none but a fool could err therein. The Jews having been God's chosen (elect) people are still his chosen people, and as such no nation that lays the hand of persecution upon them will fail to suffer for it. (See Jeremiah 30:20). Have the Jews incurred God's disfavor? Certainly (*vide* prophets), but temporarily. Note the prophecy of Esaias (or Isaiah) found in the 6th chapter and 10th verse, "Make the heart of this people fat and their ears heavy and shut their eyes lest they see with their eyes and hear with their ears and understand with their hearts and convert and be healed." This language was uttered 758 years (according to Usher's chronology) before the birth of Christ, showing at that time the Jews by their waywardness had forfeited temporarily, if you please, the favor of God. Afterwards (See 13th chapter of St. Matthew, 10th verse) "The disciples come and said unto him (the Messiah) 'Why speaketh thou unto them in parables?'" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given, for whosoever hath to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing see not and hearing hear not and neither do they understand, and in them is fulfilled the prophecy

of Esaias, which saith 'By hearing ye shall hear and shall not understand and seeing ye shall not perceive, for this people's heart is waxed gross and their ears are dull of hearing and their eyes they have closed lest at any time they shall see with their eyes and hear with their ears and understand with their hearts and should be converted and I should heal them, but blessed are your eyes for they see and your ears for they hear.' "

Some years afterward when St. Paul was brought to Rome as a prisoner for trial, the Jews of Rome visited him in prison. He preached the gospel to them and he says some believed, but doubtless the greater number rejected it, for he said, "Well spake the Holy Ghost of Esaias, the prophet unto our fathers (Paul was a Jew), saying, 'Go unto this people and say Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive, for the heart of this people is waxed gross and their ears are dull of hearing and their eyes they have closed lest they should see with their eyes and hear with their ears and understand with their hearts and should be converted and I should heal them.' Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it." The quotation from the prophet Isaiah, from the Messiah, Jesus Christ, and from the Apostle Paul are all given here in full, and are obviously more valuable as not being in identical words further corroborated in the epistle to the Romans 11-25:26:

“Blindness in part is happened to Israel until the fullness of the Gentiles be come in” (showing the blindness to be temporary), “And so all Israel shall be saved,” “And there shall come out of Sion the Deliverer.”

It cannot be made much plainer to those whose eyes are open that the gospel of Christ could not and can not be accepted by the Jews, barring exceptions, which always prove the rule, as the rule must always be on the side opposite to the exception. Now, in view of the fact that God is the embodiment of love, kindness, justice and mercy, and no respecter of persons, and this, as we understand, Love, Mercy, Kindness, Justice and respecter of persons, and in view of the promises to the Jews, with which the reader, if not, may be made acquainted from scripture, it is made certain that there is to be a time of repentance and acceptance of salvation in the future for the Jew, as also for those who may not from any cause hear the gospel in this life. The way of salvation shall be made plain to him, and each will accept or reject for himself, some to the resurrection of eternal life and others to the resurrection of damnation and death.

While the foregoing, with other quotations from Peter, is sufficient to show that repentance unto salvation may not be confined to the life of the body, there is yet a safe, and possibly better hypothesis of salvation for Jews which recognizes his religion and worship at its full value and countravenes nothing

that has gone before in its application to others consistent with the principles of the Great Quinquelatreal, to-wit:

- (1) God is just.
- (2) God is no respecter of persons.
- (3) God is love.
- (4) Every man is a free agent.
- (5) There is none other name under heaven given among men whereby we must be saved than Jesus Christ.

The Jew, if saved, is to be saved as an individual. He will not be damned for any fault of race or nation, neither will he be damned by reason of blindness. If damned, then, it will be by reason of his own choice as a free agent, in rejecting 'the light that lighteth every man who cometh into the world,' whether it may shine for him in this life or in the life of the intermediate state. But as the Gentile who hears the gospel, may not his choice be made in this life between good and evil, according to the light given to see the good and evil? And the orthodox Jew of to-day, inasmuch as he is sincere in the worship of the true God, may welcome the new light when it bursts upon his soul, whether it shall appear to him after his passage across the dark river, or shall meet him on his journey from the life of this world to that of the future; and as the Gentile again, if he shall in this life reject the good and choose the evil, when the light comes to him, as it will come, he will not welcome

the light, but will prefer the darkness because of his choice of evil, and this will be the inheritance of the unpardonable, namely, death.

As a people, the Jews present the most striking object lesson for the truth of scripture to be found in the world, both as to the Old and the New Testament. In the fulfillment of prophecy relating to him, in the maintainance of his distinct identity regardless of the utter loss of ten tribes, five-sixths of the whole, many hundreds of years ago, we must regard him among nations and races "a child of destiny." To have maintained his separate identity was only possible through two great agencies which work to that end, the law against intermarriage with others and the sympathy of companionship under oppression and persecution. It cannot be a mere coincidence that the opinion of the orthodox Jew to-day against the intermarriage of his people with others is the same as has been held by his people through all the ages from the time of the incident related in the 6th chapter of Genesis to the time when Abraham forbade his servant engaging a wife for Isaac among the heathen nations, and on down to the time of Ezra, when the Jews put away, by his order, their strange wives, thereby recognizing the law as valid to that time, and hence through the age following.

This law, although we consider it transmitted only through tradition, is one of the most wonderful relics in the history of the human race, and is sufficient of itself to establish the authenticity of the Mosaic his-

tory of creation, as well as to establish the distinctness of the Adamic race from all others. Forbidden marriage with other nations or races, the Jewish remnant of the two tribes can claim to be the purest-blooded people to-day of the Adamic race, while the other descendants of Noah's sons, Japheth and Ham, having absorbed the ten lost tribes, have produced a white race, Anglo-Saxon, Celt, Frank, Dane, Scot, etc., mainly Christian, and possessing sufficient virility to conquer the world for God and civilization. The ground here taken is only tenable on the hypothesis of a local flood and the further fact that the Hamites were not negroes. It seems where there are so many repeated references in scripture to this people as God's peculiar people, that it was God's purpose to keep at least a remnant of them in a state of comparative blood purity, and this royalty of blood has asserted itself everywhere and in every avocation which the Jew has chosen.

In many cases exiled wanderers, they have proven excellent soldiers for every government to which they have owed allegiance. Citizens of every country on the globe, where commerce is known, they have excelled in the learned professions, they have achieved success in every calling as useful, quiet and peaceable citizens, while in their domestic and family relations their lives are worthy of imitation by many who are not aware of it, and would not willingly admit it.

It is an ignorant and illiterate Christian who cannot appreciate the Jews as a people who furnished the

prophets and gave to Christendom such sinless men as Jesus Christ and John the Baptist — the first universally admitted among Christians as sinless, the latter (I write for Christians) according to St. Luke, filled with the Holy Ghost from his mother's womb; a people whose founder, Abraham, God favored so greatly as to send to him a special priest, Melchizadek, doubtless as guide and instructor in Truth, who, as a manifestation of God was of no lower degree than the Son or the Holy Ghost.

Recently a Jewish Rabbi was asked why the Jews do no missionary work in behalf of their faith, to which he replied that the people were contented to employ themselves in kindly offices for their own people, and on that account had no time to engage in missionary work. Neither the one asking nor the one answering seemed to realize the absurdity of the question or the answer, since, although a Jew may become a Christian, to be a Jew requires that one be born such, for the Jew holds a peculiar place by inheritance. For a Christian to assume the veil of a Jew would be like hiding his head in the sand. Through faith any one may become a Christian, hence the catholicity of the faith both as to doctrine and inclusiveness.

What is a reasonable solution as to the outcome of God's administration to the Jews? The answer of the Holy Ghost to the prophet to the question, "How long," gives a definite time after which this deafness and blindness is to cease. The promises

for which being so numerous, both from the Old and New Testaments, it is not thought necessary to give the many references here. The restoration of the Jews granted, then it is our business to inquire as to the method, etc.

Answering those who have fixed a place in Palestine and the time of their conversion to Christianity there, as soon as they are safe in possession, etc., the question comes as to the fate of those who have and will have died prior to that time. All of those having been excluded, as it were, from the benefits of salvation, so the only reasonable answer seems to be that their eyes are not to be opened until they shall have entered the future life, the Jews by no means constituting all of those who have that opportunity of acceptance or rejection of the salvation of the life beyond, the scripture for which is not wanting, but is found in the 3rd chapter, 18th, 19th and 20th verses of the First Epistle of St. Peter: "For Christ also has suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit, by which [in the spirit] also he went and preached unto the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, souls were saved by water."

And in the 4th chapter and 6th verse of the same epistle he says, "For unto this end was the gospel preached even unto the dead that they might be

judged indeed according to men in the flesh but live according to God in the spirit."

That the words 'spirits in prison' in the first quotation may be better understood, they are to be construed as the prisoners of hope mentioned in Zechariah as also those spoken of in Isaiah, evidently being the spirits of the departed confined in a narrow sphere of consciousness, of very limited association. This removes all obscurity in the first quotation and there seems to be none in the second. These quotations and those preceding, taken with other well-known and self-evident facts, seem to establish beyond a reasonable doubt the theory of repentance beyond this life, and an intermediate state.

It is not to be inferred from what has gone before that all Jews are to be saved any more than all other mankind. There will be reprobates, as of other classes, men who like Judas Iscariot, of whom our Saviour said, "It were better he had never been born." Men who choose evil to be their God and having hardened their hearts will never be forgiven "neither in this nor in the world to come," from which we infer there is forgiveness for some in the world to come, since, if not, it would have been sufficient to have said, "will never be forgiven;" which deduction is made stronger by the fact that our Saviour was not given to redundancy, vain repetition or any vain word or act. We cannot deduce from what he says herein that every man can hope

for a place of repentance and forgiveness after this life, which is not intended for those who may hear the gospel and reject the offer of eternal life.

Having demonstrated beyond a reasonable doubt, both by Old and New Testament scripture that God has not intended that the Jews should or could accept the salvation of Christ in the past or the present or probably the future of this age, we are brought to the point of inquiry as to what his design may be in regard to the spiritual welfare of these people. To this inquiry, in view of the justice and mercy of God, in view of the fact that He is no respecter of persons, that the Old Testament scripture is teeming with promises, many that cannot be construed otherwise than as spiritual, for the Jews; of the fact that every one is individually responsible for his own acts and his own choice between right and wrong and good and evil, that every man must work out his own salvation with fear and trembling, that there is but one name under heaven and among men whereby man may be saved, that every human being is entitled to his or her 'day in court,' that such a day was reserved for those to whom our Saviour preached, because they had lived before the gospel days and had sinned without the law, there can be but one answer, and that is there shall be an equal opportunity for salvation to each and every one that shall be born into the world (John 1:9). This being true, if the Jew be denied the gift of eternal life while in the flesh it is certain that it will be offered

to him, either at the time of his departure from this life or in the intermediate state. The time may come to them in this life when their eyes may be opened, and they may see as other people, and a proportionate number, as of other peoples, be converted; but it is not, as we know, in accord with the divine plan that nations or races; as a whole are to inherit eternal life. As individuals there are pious persons in every nation or race; there are pious Jews, and pious Mohammedans, as there are pious Christians; each endeavoring to obey God as his conscience dictates. If the future fate of one has its inception here, why may it not be so with the other? The Christian shows his faith by his baptism, which is pleasing to God, then why shall not circumcision suffice for the Jew? To which may be added the words of St. Paul in First Corinthians 12:13: "For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." St. Paul says at last all depends upon the "circumcision of the heart," and so we are brought to the final conclusion that the Christ will appear before the Jewish consciousness and he will accept Him after having been convinced that Christ is the Deliverer. "The redeemer shall come to Zion and unto them that turn from transgression in Jacob," if he has lived conscientiously in this life; if not, he will reject and perish everlastingly, as a natural corollary to a choice previously made. Now in contemplating

the Jews and their history it is difficult to decide which is the more wonderful; but that God has used the Jew as an object lesson in revealing Himself to man and carrying out His purposes for the good of mankind, is certain. Be sure He has not and never will forget people whom He has preserved through all the ages, a people who were great long before the great nations of the present day were known to history, a people who have outlived the great nations of ancient times which persecuted them, including Egyptians, Assyrians, Babylonians and Romans, while remarkable as it may seem, and to which our attention is called by Keith on the prophecies: "The Persians, of all the nations around Judea, who restored them from the Babylonish captivity, yet remain a kingdom." It is true the Egyptians remain, but not under the same kingdom as then. It pleased God to elect the Jews a chosen people, and bestow upon them many temporal favors, after which He has sent them many temporal afflictions, as His own spoiled children, and, as Paul says, it has all been done that we Gentiles might profit therefrom in the way of salvation. We should be careful how we pass judgment upon them, much less should we, who know better, persecute them.

The history of nations shows that wherever the hand of persecution has been laid upon His people, God has, while strangely enough permitting it, struck back with a terrific fury, which He has declared He would do (see quotations, Gen. 12:3, also Jer. 30:30):

"I will punish all that oppress them." Let Russia read and beware. God said to Abraham, "I will bless them that bless thee and curse them that curse thee." In America, as in other countries, where the Jew has prospered and grown wealthy, or is very busy in acquiring wealth, his religion is not conspicuous, showing much the same tendency as other men to have his religion swallowed up by the possession of wealth or the mad pursuit of it. There are many difficulties in trying to solve the problem of God's purposes relating to the Jews; among others, the difficulty of discriminating between that which is spiritual and that which is temporal in prophecy regarding him, both as to promises and punishment. With the veil over his eyes he appears less culpable than other men for any wrong done, and we are forced to account for the persecution put upon him as in the light of chastening inflicted to make him more submissive to God's will. His ancestors, being a very active race, were a very fierce and rebellious people, as other races have been in time. We have to recall that they threw down God's altars and slew His prophets while He was working great miracles in their behalf and before their eyes. It seems oppression was necessary to keep them in reasonable bounds of submission, and so it may continue to be if we are to construe the prophecies literally which say, "I will scatter thee among the heathen and disperse thee in the countries and will consume the filthiness out of thee," Ezekiel 22:15. "And so all

Israel shall be saved," Romans 11:26. While we hope that their persecution is nearing the end, there may be yet great chastening needed to save them. How strange does all this seem, when we know the Jew to be such a quiet citizen! A court official has said to the writer that after a long attendance on courts, he has no recollection of having seen a Jew arraigned for a crime. His tender sensitiveness in matters of religion was recently shown to the writer by one, in the way he was evidently shocked, by reason of a conversation between Christians who were speaking disrespectfully about entertaining their expected Pastor.

In the hope that he may not be adjudged presumptuous or impertinent in the discussion of this wonderful people, the writer closes this chapter with the assurance that his purpose in the discussion has not been prompted by an unworthy motive; but has been in the interest of his argument, and the promotion of kindness between all concerned. It seems that God has made a great use of the Jews to prove the truth of His religion. The history of His Church is so plainly written in the history of these people, that in reading their history, a man would need to force himself to disbelieve it. The tree of life comes down the ages from the Garden of Eden along with the Jews, to be seen in the vision of St. John in the Isle of Patmos. The Sabbath Day comes with them from creation to the present time. The Feast of the Passover comes with them

from the night they left Egypt, and is perpetuated in our Easter, and commemorated in our Holy Communion. Abstinence of things forbidden by Mosaic law, and observance of the law against marriage with other peoples, have come down from the time of Moses. If their law in regard to marriage had been disregarded, their identity as a people would have been lost long before the Babylonish captivity.

Hebrew became a dead language 500 years before the Christian era. This refusal to intermarry not only kept them pure, but from the idolatry of neighboring nations. They were forbidden to marry with the Canaanites, and also their descendants, the Gideonites, who as descendants of Ham became servants of servants, as in the case of the Egyptians, fulfilling the prophecy of Ham's curse. They were forbidden to marry with the Moabites and the Amonites, but posterity from intermarriage with the Egyptians and Edomites became cleansed in the third generation. From the *American Israelite* is given the "Return of a Wonderer," as follows:

"Rev. Samuel Freuder, a graduate of the Hebrew Union College, seventeen years ago was converted to Christianity, and was baptized by the Rev. Bernard Angell, pastor of the Dewitt Memorial Church, New York. After working as a Congregationalist in New York and Boston, he joined the Episcopal Church and was ordained. He was stationed for a time in Philadelphia, then in Chicago and recently

in New York. He is canonically attached to the diocese of Pennsylvania. After his conversion he took a course in Christian theology, mastered the New Testament history and doctrines and became a missionary to the Jews, working for a considerable period in Boston."

"When the Boston Council decided to hold the third Sabbatical Hebrew-Messianic conference, Dr. Edward S. Niles, president of the council, and one of its founders, wrote to Mr. Freuder, inviting him to be one of the speakers and requesting him to choose the subject of his address. The title which he selected was 'Christ in the Talmud.' He said in part:

" 'I do not believe that missions, as they are conducted, are worth anything. The criticism against missions is two-fold: First, that those in the work don't believe what they are preaching; second, that the missionary is in it for money.

" 'You don't know what it means and costs for a Jew to be baptized — the rended soul, the disrupted family, the desertion of friends, the loss of respect. How can you expect that a Jew who has forsaken the faith of his fathers can sing: "O happy day that fixed my choice?" I tell you there is no happy day for him.

" 'The name of Christ and Christianity has so long been associated with the wrongs, sufferings, sorrows and persecutions of the Jews, that an Israelite can never forget it.

“‘From this day forth I will never baptize a Jew or anybody else, for I won’t make anybody suffer as I have for the last nineteen years.

“‘If I ever preach in a Christian pulpit again, may my right hand forget its cunning, and may my tongue cleave to the roof of my mouth.

“‘I don’t know where I shall go, or what I shall do. I have no money and no family. My church will no longer fellowship with me, of course, and perhaps the Jews will not. But I can still fellowship with the dead prophets, saints and martyrs.’

“He then left the pulpit, probably forever.

“Just before his departure for New York, Mr. Freuder said to a reporter:

“‘I would rather peddle with a push-cart than return to the Christian pulpit. I am going back to New York immediately. What I shall do when I get there I don’t know. I have been waiting for seventeen long years to say what I said yesterday, and am glad it is out of my system.’

“Mr. Freuder added that he would seek some business engagement and had no idea of resuming religious work.”

This account will be understood differently by different people; by most of Jews and some Christians it will be accepted as indicating that a Jew cannot be converted to Christianity; however that may be, this case shows that Mr. Freuder only adopted Christianity, and never becoming regenerate found his profession very irksome, and, like some

Christian clergymen — having adopted their profession without regeneration — they have the same experience, and grow weary in their work. They have not had the vision that St. Paul met on the road to Damascus, or the experience of Jacob at Penuel, or of Moses at the burning bush, or heard the “still small voice” which spoke to Elijah; which responds not to genuflexions, or loud acclaim, but rather to a bended will and to a contrite soul. “No man can say that Jesus is the Lord but by the Holy Ghost,” 1 Corinth. 12:3.

This chapter would be incomplete or at least unsatisfactory without some reference being made to the spiritual promises and prophecies relating to the return of the Jews to their old home in Palestine, that home which was their inheritance by a deed of gift from God to Abraham and to be the inheritance of their posterity forever; which inheritance the Israelites — after a sojourn of 400 years in Egypt — returned to occupy, and to which they returned from Babylon. Those who doubt their ultimate return to this land must doubt the truth of the scripture to an extent for which this writer is not prepared. Circumstances point most favorably to the fulfillment of this prophecy and show there is wanting only the inclination of the Jews to repossess the land and occupy it, since it is entirely practical. The land by reason of its partial occupation by thriftless people, may be obtained by purchase, for which the Jews have ample means, as they are, in proportion to

numbers, the wealthiest people in the world. They are politically shrewd enough to make an advantageous deal with the Turks and Arabs, and by gradual and well-managed colonization they are capable, and the land susceptible of being brought to a high state of development, agriculturally and commercially. As a nucleus upon which a great growth may come, travellers relate (see Keith's *Prophecies*) that the descendents of Jonadab, the son of Rechab, are there in the land, that they have been there since the days of Jonadab in perfect purity of race, and now number about sixty thousand souls. (See the story and prophecy relating to them in 2 Kings 10:15,17; in Jeremiah 35:6 and in 1 Chron. 2:55). That they will return, we have the prophecies as follows (Duet. 30:4,5,): "The Lord thy God will turn thy capacity, and will have compassion upon thee, and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it and he will do thee good and multiply thee above thy fathers."

Isaiah 11:11, 12 says: "And it shall come to pass that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the Islands of the Sea, he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the corners of

the earth." Again, we read in Isaiah 60:8,10: "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God and to the Holy One of Israel because he hath glorified thee. And the sons of strangers shall build up thy walls and their kings shall minister unto thee; for in my wrath I smote thee but in my favor have I had mercy on thee."

Isaiah 61:4 "And thy shall build up the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations."

Jeremiah 31:38; "Behold the days come, saith the Lord, that the city shall be built from the tower of Hananeel to the gate of the corner, and the measuring line shall go over against it; and it shall not be plucked up nor thrown down any more forever."

Ezekiel 36:24, "For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land." Ezekiel 37:21, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Amos 9:13,15, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the

mountains shall drop sweet wine and all the hills shall melt. And I will bring again the captivity of my people of Israel; and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof. They shall also make gardens, and eat the fruit of them, and I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord."

Micah 2:12, "I will surely assemble — Oh! Jacob — all of thee, I will surely gather the remnant of Israel. I will put them together as the sheep of Bozrah, as the flock in the midst of their fold they shall make great noise by reason of the multitude of men."

Here are only some of the prophecies relating to the return of the Jews to their country, and they show conclusively that they will go before the end of time. It may be very far in the future, or it may be very near at hand. If going suddenly, they should take their vast wealth away in currency, woe to the prosperity of the Gentiles! "For ye shall eat the riches of the Gentiles," Isaiah 16:6.

The Rechabites claim their descent as being direct, and their blood as kept pure by avoidance of outside marriages. They are said to be well informed in Hebrew. This alone would be remarkable if it were the only remarkable fact connected with this wonderful people. Another remarkable fact is, that while a great many Jews became converts to

Christianity in the beginning of the Christian era (*vide* Paul's Epistle to the Hebrews), and ten tribes were *lost* among the Gentiles, and while many others are constantly being submerged and lost in the ever flowing tide of Gentiles, by conversion, or supposed conversion to Christianity, there is yet, and will be forever, a remnant who will remain true to the faith; a remnant, twelve to fifteen millions, which seems to be kept within certain limits by death and desertion, the whole scheme evidently being a part of God's design that the remnant may not be too unwieldy to colonize, before the time shall come when the Gospel shall have been preached to the world, according to the prophecy which declares they shall remain blind until the "fullness of the time of the Gentiles be come," and then the redeemer shall come to Israel. The spiritual promises for their ultimate salvation abound in the Bible to an extent that removes every doubt, and may be summed up in the one phrase, "And so all Israel shall be saved." This meaning, of course, that all Israel shall be put in the way of salvation by recognition of the Redeemer, not (as before stated) that every individual will accept the offered salvation.

Regarding the return of the Jews to Palestine in any very considerable number there is no immediate prospect. Since 1878 there has been an influence at work, set on foot by England, for the encouragement of Jewish investments in land there, as well as

in trade, by reason of the English interests in Turkish bonds. At that time England, by showing her teeth through a naval demonstration, convinced Russia of the danger of encroachment upon Turkish rights. But the maintenance of national equilibrium and prevention of aggrandizement of the powers which contemplated the dismemberment of Turkey is said to have been a motive of England, while encouragement by protection to Jewish investments was the result.

O Almighty Father, God of Abraham, Isaac and Jacob, by whose faith eternal life is made our inheritance; we pray that Thou mayst in due time bring home to Thee every wandering child of Thy covenant; through the merits of Jesus Christ our Saviour.
Amen.

VIII

UNPARDONABLE SIN

“ALL sins may be forgiven unto men, except the sin against the Holy Ghost, which shall never be forgiven, neither in this world nor the world to come,” Matthew 12:31. This implies that some sins may and will be forgiven in the world to come. He who spoke as never man spoke, and was the greatest Master of expression, was never redundant or vain of speech. He abounded in terse and pointed expression. We may be sure that if no forgiveness in a future life was to be expected, He would have ended the sentence without adding, “Neither in this world nor in the world to come.” It would have been fully as complete to have said, “All sins may be forgiven to men except the sin against the Holy Ghost.” There are perhaps many more of those who are guilty of this sin in the world than the world is conscious of, while they are themselves unconscious of their spritual condition and danger, by reason of inattention to it or absorption in worldly affairs, or both, as the case may be. Anxiety on the part of anyone who might fear he or she had been guilty of this sin while in a normal state of physical health and strength, may be deemed as evidence

against the probability of its commission. And it may not be an unreasonable conclusion that only those will be lost who have been, or will be, guilty of the unpardonable sin.

Such an important place does sin, known as the 'unpardonable,' hold in the economy of Christian religion, that it requires careful and prayerful attention and consideration in this book. This sin, otherwise known as sin against the Holy Ghost, partakes more of the nature of a condition or state of spiritual life, than a particular and specific act. It is progressive in its nature and effects, and yet it may be the result of an instantaneous decision in rejecting the Gospel or resisting its tender wooings; or it may consist in putting aside and turning away from the Gospel pleadings until the Holy Spirit of God comes no more forever. The sin becomes unpardonable inasmuch as the man loses both the power and the inclination due to the laws which govern his spiritual nature to bring himself into the necessary state of receptiveness for the Holy Ghost. Then the enmity of the man towards God and His Church begins to grow, and so he lives in a state of unpardonable sin, which ends only with the death of the soul.

The use of the word used by the prophets of the Old Testament to show the short-comings of Israel and Judah, is not in such sense as may be applied to regenerate Christians. Backsliding, in case of Christians, would imply that they never had eternal

life, or if otherwise, then would it constitute the unpardonable sin referred to in Luke 9:62: "And Jesus said unto him, no man having put his hand to the plow and looking back, is fit for the kingdom of heaven." John 5:14, "Thou art made whole; sin no more, lest a worse thing come unto thee."

Alas! for those who think lightly and speak carelessly of backsliding. Let them heed the words of Scripture on that subject: "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him," Heb. 10:38.

The misappropriation of the word 'backsliding' to a lapse of interest, or enthusiasm in its application in devotion to church work or attendance upon church worship, has wrought great harm to the church, and to the progress of the work of the church. Men who have not read the Bible with attention, having in some way gleaned the idea that backsliding or "falling from grace" is a matter of frequent occurrence and trifling importance, find a certain kind of excuse for their lapses with a consequent neglect of religion, which by such encouragement grows into a habit of life. The duty of the clergy is discouragement of the use of this term, by showing the connection in which it is used, and its inappropriateness to another use.

Many of the excessive sinners are mentioned by St. Jude, as follows: "These rail at whatsoever they know not, and what they understand naturally, like creatures without reason in these things are they de-

stroyed. Woe unto them, for they went in the way of Cain and ran riotously in the error of Balaam for hire and persisted in the gainsaying of Korah." "These are they who are hidden rocks in your love-feasts when they feast with you; shepherds, that without fear, feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their shame; wandering stars, for whom the blackness of darkness hath been reserved forever." Open, flagrant and not to be mistaken as those of the worst element of an ignorant and debased state of society — doubtless characterized as the worst element of society as it was at that time — but we must always expect to find these excesses creeping out wherever this sin prevails. Since this sin attaches to its exponents as a spiritual state, in what is known as the refined and cultured element of society, none of these excesses may be outwardly visible; yet many persons of exemplary moral character are as white sepulchers, their corruption being within, and kept concealed for a purpose. In this category may be found the hypocrites of the church membership, but not invariably, for many hypocrites of the church are such without being in a state of enmity toward God or toward good. Their hypocrisy consists and is the product, perhaps, of weak points of character not necessary to enumerate here. These latter cannot be classed among the lost. Even their good intentions, on which account a credit is in store

for them, may finally prevail, God being less exacting of his weak and erring creatures than man is inclined to be toward his fellowman — like the Father of the Prodigal Son, in comparison to the brother. If left to the brother, the Prodigal Son would have been forever banished from his father's house; so if left to the judgment of some men, the erring sinner would be consigned to endless punishment; and strange as it may seem, some of these of such harsh judgment are of those who may be classed among the pure in heart.

But let us not deceive ourselves as to the unpardonable, or conclude that the wicked shall escape punishment, for the wicked must suffer in his soul for his wickedness, and the unpardonable shall have added to his suffering the death of the soul. On this subject and its relationship to the unpardonable sin, Paul says (Heb. 10:25), "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment."

By reason of the fact that the sin of backsliding has become, in the minds of a certain sect, a matter of slight importance, and with others a "matter of course," to which many shortcomings are attributed, and for which a man is not, exactly speaking,

culpable, it is thought well to make an effort to place it in its true light; the great danger of it being shown by its connection with that which is unpardonable. It may as well be understood, then, that no sin or act of neglect committed in this state, or condition, shall escape punishment, however it may come short as a sin unto death. St. John says, "There is a sin unto death [evidently referring to the unpardonable]; I do not say that ye shall pray for it."

Men have been softened and polished by the influence of Christianity. Since the coming of our Saviour their sins are not so heinous and terrific as those mentioned by the writers of that time; and while more quiet and less offensive, we have the same class now, as in every age, who are in a state of spiritual death by unbelief, only to be changed by faith and repentance. The marked effects upon those who have continued in a life of sin are very plain, and may be easily observed by the practiced eye. Sin brings scant pleasure to old age, when the tastes and passions of strength and vigor have gone. Bitterness of soul follows, and is often expressed in the scowl of the brow, and the drawn lines of the mouth, with the cheerlessness of departed hope, which pervades the atmosphere around them, incorrigible in hatred and dislike, easily offended, and irreconcilable toward man and God. These have become their idols to which they are joined. The backslider like this is living without repentance. If

he would obtain an insight of his condition, let him think of David's life, who, guilty of the most awful crime (for which his after life was spent in the most pronounced repentance, as witnessed by his Psalms and prayers), his humility and submission even to cursing, reviling and assault, and he a king, and withal a man "after God's own heart." That a sin becomes unpardonable is not because God is unwilling to pardon. Isaiah says, wickedness burneth as the fire, and the people shall be as the fuel of the fire. There is something in the self-will which makes the alienation of the impenitent so complete and so wilful that it becomes impossible to save them, and this is said in full view of the words, "All things are possible with God," which means that all things consistent with God's laws and decrees are possible.

It seems that when God determined to make man, beside placing him at the head, and giving him control of the rest of the earth, he gave him a certain power of will, with his other remarkable faculties, aspirations and ambitions. It seems man's will to do right or wrong was given him irrevocably, while he was so constituted spiritually, that a life pursued contrary to law would lead to punishment and death, and a life of obedience would end in everlasting life and happiness. As only God is perfect, only the Holy Ghost (that part of God in man) can lead man to the everlasting life. Only such conditions as these enable us to understand how God repented that he had made man and later repented that he allowed

Saul to be annointed king, hence the will of man to do right or wrong seems beyond the control of God, as he would "have all men to be saved."

It is the state of the unpardonable which is mentioned in Isa. 5:18, *et seq.*, in terms which make it unmistakable, to-wit: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. . . Woe unto them that call evil good, and good evil; woe unto them that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter . . . Woe unto them that justify the wicked for reward, and take away the righteousness from the righteous," etc., which evidently points to a state of the soul steeped, as it were, in utter depravity.

IX

REGENERATION

THE words, 'regeneration' and 'conversion,' having been used interchangeably to signify the same act, or condition, have been the cause of confusion in the minds of many persons. The one signifies a spiritual change, and the other a mental change. The word 'converted,' ascribed to our Saviour when he said to Peter, "When thou art converted, strengthen the brethen," is a mistranslation due to a confusion of terms. Peter was converted in mind, but was not regenerated until the day of Pentecost, and to this the Saviour had reference. If Peter's trial had come after that event which assailed him on the night of the betrayal, he would undoubtedly have met it differently and stood up boldly for the faith, as when he went to his death at last. Our Saviour depended on Peter to strengthen his brethen, after regeneration, by virtue of his strong and rugged character; convinced by reason that Jesus Christ was the Son of God. Capable of and willing to preach the doctrine, yet his soul without regeneration, as it was prior to the day of Pentecost, was dead in trespasses and sins. Dead, for it had not received the gift of the Holy Ghost, which is eternal life, and which *alone* constitutes

eternal life. While men may not understand the process of regeneration, as much else that is spiritual, neither do the men of the world understand the regenerate. When men or women resign whatever makes for gain, whatever makes for promotion and exaltation, or ease, comfort or pleasure, for the purpose of devoting their time, energies and life to the salvation of men, are their motives or their conduct understood by the world at large? Yet very many do, and have done this since the day of Pentecost, and will continue to do so, the world never knowing of many of the sacrifices made.

We come now to a point where certain questions suggest themselves for answer regarding this subject—concise answers which may shorten the discussion of the subject and add something toward its elucidation.

First, Is there salvation without regeneration? Second, Are all church members regenerate persons? Third, Will all be lost, who do not become regenerate in this life? To the first question—No, because regeneration carries *with* it eternal life, and without it there can be no life eternal. To the second question the answer is—No. To the third question the answer is No, for a large number of these, having the faith, and a hearty desire to please God and keep His commandments, though weak and trammelled by the world, the flesh and the devil, will, though it be at the last, through repentance, receive their soul's desire.

Some, perhaps few in number, who connect them-

selves with the church organization are as Judas Iscariot, of whom it was said "It were better he had never been born," and it is fair to say that regenerate Christians do not walk as circumspectly (outwardly) to the world as these; preferring to please God, rather than deceive men.

Many make the error—if the scripture text be correct—of applying the analogy of the mind to *regeneration*, instead of applying it to the *regenerated*, yet regeneration is itself mysterious enough to finite man. Of course it is little known among the unregenerate, if it has any recognition whatever, being within the man. When it is there, and when it enters, can only be known (if known at all to others) by its effects upon the man's life in outward signs. The man who is suddenly convicted and converted, and he who is regenerated by the faith of his sponsors in baptism, may not be able each to understand the other, and neither may be able to understand how one—as John the Baptist—could be filled with the Holy Ghost from his mother's womb. The unregenerate understands neither the regeneration nor the subjects of regeneration, because he finds the persons sinful and given to weakness and imperfection (for "there is not a righteous man on earth that doeth good, and sinneth not,") and knows no difference between their motives and the motives of others. Brought to the last analysis the only absolute and defined distinction is in the unseen motive. If the motive, in the absence of strong will power, grows

weak and reduced to mere desire shows little external signs of difference and becomes at last only known to God; yet the difference is there, however indistinct, and consists in the desire in one to do right and the absence of the desire in the other. Persistent desire for good in the one, ending in ultimate triumph, while the desire for evil in the other culminates in punishment and death. An infant who becomes regenerate by baptism, would hardly be said to be a convert, or to be converted. A heathen won from idolatry may be called a convert, and a time, however short, must intervene between his conversion and his regeneration. There must be some sort of interval, preceded by conviction. Schools of Theology may decide that conversion implies that regeneration follows, as by common acceptance of its meaning yet they cannot make them synonomous or identical. That there can be conviction without regeneration is certain, since all men will sooner or later be convinced of the truth of scripture teaching, whether saved or lost. At last, then, what we say of regeneration for our present purpose is, that regeneration is the gift of eternal life; the absence of it is death to the soul hereafter.

Regeneration may be called a spiritual process, wherein the life of God comes into the souls of men, the coming being dependent upon the soul's faith, desire and submission. Without regeneration there can be no salvation, because only through regeneration can we obtain that eternal life which will endure

eternally. There is but one eternal life, and that is the life of God. When we obtain that, we have both eternal life and everlasting life. Everlasting life has been considered different from eternal life, for the reason that the latter term has been applied to life that has existed for all time, and will exist through all time. This distinction must fade away when we reflect that only the life of God can endure forever. The heavens and the earth shall pass away—only the life of God is without beginning; hence therefore, only eternal life can be everlasting, and this is not the natural life of the human soul, but such life as is imparted to it in regeneration. The proportion of unregenerate Christians appears to be much greater than the regenerate, but we are not to infer from this that such are to be lost finally. No—barring the hypocrites (and they are comparatively few in number), for only those are to be utterly lost who are guilty of the unpardonable sin; that is, such as are in a state of unpardonability—a state of the soul which would reverse right and wrong, good and evil, truth and falsehood; such a state as that of the evil one who alike hates God, right and truth: so then, as long as one is not in the unpardonable state, he will desire right rather than wrong, and being capable of repentance, he will receive pardon and the gift of everlasting life. We may be assured that so long as sin may be pardonable, God will pardon it, and every one in a pardonable state will be capable of repentance. Much allowance will be made

for deeds done in gratification of the flesh, by those whose souls are yearning after right.

In regeneration the Spirit of God comes into the soul and dominates it in direct proportion to the will power and the devotion of that soul. Here the Christian character should begin its development, the will and devotion (the latter the fruition of love) compelling obedience, and thereby acquiring eternal life more and more abundantly.

Neglect of duty and disobedience decrease the influence of divine life in the soul. Obedience to the ordinances of Baptism and of the Lord's Supper, in faith, gives us that life, and increases that life within us, so that we have, — "Ye will not come to me that ye might have life," and "Except ye eat of my flesh and drink of my blood ye have no life in you;" and again, "Who eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

How strange it is that in the face of this plain language, so many people walk away, having deliberately turned their backs upon the Supper of our Lord. How is it that so many nominal Christians spend the summer in all manner of religious exercises to the utter neglect of the sacrament of the Lord's Supper? There is nothing inherent in water, bread or wine to give spiritual life, but it comes of the obedience.

That many of the clergy are unregenerate there is no doubt. Some of them even construing the im-

pressions and assertions of Christians on the subject as results of delusion. Many of these, strong in the faith, like the rich young man—refusing to give up an idol even so small as pride of intellect, perhaps, are doing good work, while in the attitude of Peter, when unregenerate as he was he could, standing in the presence of the Master, utter that great truth which is the foundation rock of the faith, "Thou art the Christ, the Son of the living God." To these, with rare exceptions, regeneration will come in time, there being only an occasional Judas among them, whose ministrations must have been effective for good, or our Saviour would not have sent him forth to preach.

Overwhelming tribulation may be required to separate men, and their idols, under which they may, with fear and trembling, work out their own salvation. On the other hand, God's grace may gradually infuse a soul, and the hold on an idol gradually be loosed where a life is spent in His service and in administering to others the means of grace.

Regeneration and Inspiration, the one being of the nature of a change and the other the attitude of receiving something which in the former is the influence by, through or in which the change is effected, are so closely related each to the other, as to stand in the relationship of cause and effect. We read in the Old Testament of numerous instances when the Spirit of the Lord came upon men—it might impel to action, to counsel, guide, direct,

in fact to influence action in any way or even to comfort and console. Inspiration is not essentially different from this, except it be made so by circumstances. In writing, the thought is supposed directed by the same divine influence, if inspired. Men may be inspired in speech and action, so the Spirit of the Lord comes upon men to change them by regeneration; it comes upon men to inspire them in writing, speaking or acting, as it came upon the prophets of old to prophesy, and upon Abraham, upon Moses, Saul and others to lead armies, fight battles, etc., and when we are called upon to decide the limits of that power, the modes, results or effects of that power, or the exact conditions which must obtain to invite this power into the soul, or the conditions under which it may remain there and increase or diminish or withdraw, we are again brought face to face with the inscrutable.

We have in connection with this exercise of faith one for another, the words of St. Paul in regard to the "husband sanctifying the wife," etc., with the recognized membership of the women in the church through obedience of men to the law in circumcision by which the females were born into the church—so to speak—by virtue of their connection with a circumcised race. Some are "able to explain away" to their own satisfaction any assumption which supposes a wife or a husband saved by the faith of the other, in view of the maintenance of the doctrine of free agency, and personal responsibility in all its

integrity. Some are quite as confident that there is no efficacy in, or authority for the baptism of infants, while others find no difficulty in the matter of grace imparted, by faith of another, to the innocent who cannot discriminate between right and wrong, and who cannot be considered free agents while they have neither knowledge nor power to act for themselves. If the incredulous fail to see this, let them account for many other facts, such as the dedication of Samuel in his infancy to the work of the Lord; let them account for Jeremiah, and, except they do by reincarnation, which within the writer's observation they refuse to do, let them account for the way in which John the Baptist "was filled with the Holy Ghost from his mother's womb." Yet these facts can be accounted for consistent with free agency, by the omniscience of God, who would elect even in infancy certain persons for certain purposes whom he knew would accept and execute the trust. We are unable, logically, to account for a train of thought which would lead one conversant with scripture and the church history to reject the doctrine of Infant Baptism and advocate the doctrine of Predestination.

Continuing with the subject of Regeneration and its relations to Inspiration, to the visitation of the Spirit of God to the prophets and others, expressed in language such as "the Spirit of God came upon him," and also in its relations to Election or Predestination, with the part it performs in imparting to mankind everlasting life, we acknowledge that we

have for discussion one of the most important matters to be classed among those connected with the Christian economy. Regeneration has other connections, to wit: with Baptism and with the Supper of our Lord. The same spirit coming into the life of men in regeneration as in prophecy, in inspiration or in any other form of influence, by which it may dominate the life of man.

That circumcision as an act of faith, with its inference of purification was the parallel and type of baptism is elucidated and proven by St. Paul in the language to the Colossians 2:11, 12, 13, to wit: "In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ." "Buried with him in baptism wherein ye are also risen with him through the faith of the operation of God who hath raised him from the dead." "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses." The relationship existing between circumcision and baptism cannot be shown more clearly to Christians than is shown in this quotation. Without circumcision, the Jew was by reason of Adamic sin, dead; so spiritually are we without baptism, if knowingly we neglect it. Not that the mere act of baptism saves us from this death, but the faith with the obedience secures for us eternal life.

It is plain that the analogy of type and anti-

type in the two rites is perfect between the circumcision and baptism of children, both indicating a cleansing from Adamic or original sin. While neither act may secure eternal life, yet they put one, so to speak, in the way of salvation by expiation of original or Adamic sin. Some Christians greatly underrate the power of faith, some claim the parallel does not hold good, as the women were left out in circumcision; others that circumcision was not a religious rite, but only admitted persons into citizenship in a nation. With those who know that the Jewish government was a theocracy, and circumcision was a sign of a covenant made with Abraham by God by faith, such a proposition is absurd; besides how would this argument sound to the Jews who are circumcising their children in faith everywhere, and under different governments at the present time. Perhaps this authority would ignore the Jews, but we dare to assert that God does not ignore them, and that God would not inculcate the doctrine of waiting for every one to reach a stage of maturity that he may make a choice of, or reject the faith. "That thou mightest fear the Lord thy God to keep all His commandments and His statutes, thou and thy son and thy son's son all the days of thy life," "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by thy way, and when thou liest down and when thou risest up." It is unreasonable to claim that the women were left out of the Abrahamic

covenant, for if the righteousness of the males (every woman had a father) was not imputed to the females, we have not read aright the 17th chapter of Genesis, especially to the 16th verse, and in connection with the 11th and 12th verses of the 4th chapter of Romans. In view of these Scriptures neither Jew nor Christian can sneer at circumcision.

Another argument used against circumcision as a religious rite by the authority quoted above, was that some were baptized who had been circumcised, and hence circumcision must have been of no effect. This is entirely overcome by our Saviour, who having been circumcised, tacitly acknowledged to John the Baptist that he had no need for baptism, but that he desired it in order to fulfill all righteousness; and by the apostle who decided that those Jewish Christians who had been circumcised had no need to be baptized. As baptism is the sign and compliance therein of the law for washing away Adamic sin for Christians, so in the Jewish church circumcision is the sign and the law for the same purpose, and the requisite the same in each case—faith.

In view of the many remarkable changes in the affairs of God's kingdom that occurred at the advent of Christ, it is not strange that the rite of baptism should have been extended to the women—"Old things have passed away and all things became new." The ceremonial law passed leaving the decalogue for the Jews, and the same for us, with the addition of the Lord's Prayer and the Sermon on the Mount.

With us the Lord's Supper took the place of the Passover type and antitype. The Lord's Day took the place of the old Sabbath. Election was swallowed up in the call of salvation extended to all men who would repent of sins, with the announcement that to every one who knocked the door—which had opened only to the elect—should be opened to all. The Gospel (the good tidings of God) which had been known to the few elect, was to be preached not only to the poor, but to all men, as it was so ordered. The kingdom of heaven, into which only the elect had been inducted, was to be "taken by force," and men were to press into it as predicted by Him who said, "If I be lifted up I will draw all men unto me," and we might say 'women' included. All mankind was called, and a woman might answer the call, as under the new dispensation there was no righteousness of another to be imputed to her, as under the old dispensation her righteousness was shown by the fact that the men were forbidden to marry the women of other nations, as it was considered (spiritually) an unclean act, and was one of the causes of the nation's downfall. St. Paul seemed quick to detect any departure of the women from their usual habit of modest retirement, when he said, they should not be heard in the churches, and St. Peter seems to have concurred with him in opinion on this subject.

While the women may have been too conspicuous in some respects concerning church matters, no blame can attach to them on account of the zeal that has

pressed them into places in the church, vacant by reason of the absence of men. A multitude of women would be deprived of the means of grace if they had to wait for the men to lead the way to church. If anti-pedo Baptists have no stronger argument to sustain them than that given in the effort to sever the connection between circumcision and baptism, they are left in a sad plight by the writings of St. Paul on the subject. If the custom of infant baptism had not the practice of the church through all the ages since the Christian era to sustain it, it would be an act worthy of merit (though it might be performed in error or through misapprehension), as the act of circumcision is meritorious to this time, and, when done in faith, will and does receive the blessing of God upon it.

Since anti-pedo Baptists are usually Baptists, it is fair to say in their vindication that their claim for immersion, as the original mode of baptism, is believed to be well founded; and that Baptist in this matter were probably the earliest protestants, though the first departure from the regular order may have been justified, in a case of emergency, where sufficient water was not available for immersion. However, while they charge others with delinquency, they seem as open to the charge by neglect of the rite of confirmation, authorized by scripture, and practiced alike by Jews, Romans, Greeks and Anglicans. There are many conscientious Christians who know nothing of immersion, as some know nothing of confirmation;

it seems each should respect and love the other. As far as the record shows John the Baptist was not baptised either way. As being filled with the Holy Ghost, he had no need for the outward sign; as our Saviour had not, but submitted to "fulfill all righteousness."

In 2d Timothy 3:16 we find, "All scripture is given by inspiration of God," from which some think they have the authority to decide that the whole Bible is inspired with everything it may contain, not recognizing the necessity for investigation to decide what is scripture and what is not. The text evidently refers to that scripture which is the word of God. One may not be very astute to be able to decide that such a part of scripture as has been introduced into the Bible by error, is not inspired; so we are driven to the necessity of knowing what is scripture and what is not of the mass of literature found in the Bible, which can only be done by closest study, aided by a fair scholarship, or by relying on the best authority among scholars. For an ignorant man who can barely read to attempt to decide what is and is not the truth contained in scripture, without regard to help from the teaching of others, is rankest folly; yet if such a one shall read and study with an open mind for the truth, he may in time, by Divine help, come to a knowledge of the truth, or enough of it to gain eternal life. In this quotation we may observe that stress should be placed on the words 'inspiration' and 'scripture,' and not on the word *all*. The in-

formation intended to be imparted was that the Bible was not given as the opinions of men, but was the substance of the truth of God's revelation.

Men groping in the darkness of ignorance who change the scripture, or add to it, as has been often done by scribes and others, are not inspired, unless by the devil, who inspires a great many men and by whose inspiration the thoughts and actions of some persons are controlled and guided through life.

Unpardonable sin consisting in a state and not an act, as before stated, although without any of the experience of regeneration, no one who believes Jesus Christ to be the Saviour of mankind and prefers right to wrong will reach that state of unpardonability; if not, then such must at the last inherit eternal life, though it come not until the end of the last hour, when such a one is able to renounce, cast aside or throw off some favorite idol to which he or she has clung with unyielding tenacity, as long as the vitality of the flesh held dominion over the soul. How plainly is the love of God made clear to us in this fact, wherein it is shown that through the merit of Jesus Christ, the Holy Spirit awaits forever at the threshold of such souls ever ready to enter at the very moment when the door shall open. Let it be understood, however, not of those souls already occupied by the spirit of evil, not of those who are "joined to their idols," like Ephraim; not of the prodigal who would unrelentingly swear never to return to his father's house, and of those of that un-

pardonable mind who prefer evil to good, and change bitter to sweet.

So then the Holy Spirit, in accordance with a natural law which prevails in the spiritual world and is inexorable, returns no more forever, and though they repent and suffer in remorse like that of Dives, an impassible gulf will intervene between them and every chance of rescue, until judgment and death shall close the scene and the curtain shall be rung down upon a life, soul and body, which might be summed up and expressed as a stupendous mistake.

For a correct judgment in the matter of inspiration some reflection with discrimination is required, as for instance in contemplation of St. John's gospel there would be a concensus of opinion that if any scripture be inspired the first chapter would be classed with such. But, granted, let us analyze and see wherein we find the evidences of inspiration. One of the first suggested would be that the truth taught is of such a nature, connected as it is so intimately with the Divine personality, that no man could know this except he had been taught of God. All this is true; but suppose some skeptic should doubt the credibility of the source of this truth and inquire where John received this knowledge or information; and suppose St. John would say it had not been imparted to him in any sort of miraculous or mysterious way, but had been told to him as many other simple truths had been told him by our Saviour; we would be none the less sure of the inspiration, but

more certain because we would know by reason of confidence in John the truth came direct from God.

We find our acceptance depends upon the truth or our faith in St. John as worthy of confidence; so we find truth must play an important part in all inspiration, its importance being greatly enhanced by the fact that truth is divine. Many of the gospel incidents as narrated by the writers are put down as ordinary events are told in history, and we may inquire for the evidences of inspiration in this more than in ordinary history. We must look deeper for it than in anything connected with the substance contained in the narrative, although we may find evidences of inspiration in some of its connections. In the absence of these, however, we are thrown back upon the motive of the writer, and the probabilities of his narration being in accord with absolute truth, showing again the importance of truth in inspiration. We make no hesitancy of acknowledging inspiration if satisfied, as in the case we may say, of writers like St. Luke; that the writer's motive was pure and he had the Divine call to write, a call not different in any way from a call to preach the gospel; but we do not by any means claim inspiration for every assertion that is made by the preacher, even from the pulpit. We do not attach inspiration to any remark that in the best judgment should not have been made or to announcements of worship, etc. And we in like manner may not find evidences of inspiration in much that is found in the

epistles of St. Paul, and especially where he disclaims it as he does in two instances.

So at the last, if we would make claim for verbal inspiration, we must find it outside any intrinsic value that may attach to the text, and if we do not connect it with truth by reason of its divine nature, it seems we must admit it as attached by the authority arising from the call of the writer, but all authority seems exhausted when there is error, unmistakable error, and neither authority, truth, call nor motive is found behind it. It seems that any one may criticise the assertions of a 'called' minister, though, in a sermon, while the hands of that same one will be raised in holy horror at a suggestion of error or the absence of inspiration in scripture. It is necessary only to call the attention of the reader to the fact that he may perceive the different phases of inspiration, as it appears in the ordinary gospel narrative of events. The apocalyptic vision of St. John, the words of a true sermon, the words put in the mouths of the ancient prophets, the meaning of which they did not themselves understand, and the thought and actions of a regenerate man while desiring to please God, may each come within the category of divine influence and the spirit of the same almighty power may control in each case.

There is yet another kind of inspiration which is not known as such, or cognized under that head, yet it has a guiding and controlling power over men, and by its impelling force without appeal or submission

to reason addresses itself to the soul of the person, and that is the inspiration of evil. This influence of a personal devil enters into the souls of men and although not known as an inspiration, the exertion of its power to dominate the life is exercised apparently in the same way as the power of the Holy Ghost. A man with a right conception of the facts should be alike anxious to avoid the former and obtain the latter.

Oh God, who didst teach the hearts of the faithful people by sending to them the light of the Holy Spirit; grant us by the same spirit to have a right judgment in all things and evermore to rejoice in His holy comfort, through the merits of Jesus Christ our Saviour, who liveth and reigneth with Thee in the unity of the same spirit, one God, world without end. *Amen.*

X

RACES

IT was the purpose of the author of this book to postpone to a future publication the conclusions of his studies on the subject of the origin and differences which distinguish the races of men; but fearing that he might be misunderstood by erroneous inferences to be drawn from some assertions found to be necessary and which have been made herein, it is thought best to make a short statement of the facts upon which his hypothesis against unity of origin for human races is based.

Beginning with the question of Cain's wife, we soon meet with another and perhaps harder puzzle, as to how he built a city without people to inhabit it. Next there confronts us the question as to who were "the daughters of men" whom the sons of God were forbidden to marry. We have reason to know that Adam's posterity was considered the sons of God, as we find by reference to Luke 3:38, to wit: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." It seems more than probable that the interdict was made to the Adamic race by God against intermarriage with inferior races of men, and many

of these sons of the Adamic line kept that race in a state of purity, especially that branch from which Noah sprang, and from which God made choice of a progenitor of a new race. Mark that it was on account of their intermixture with other races that he determined to destroy them from the earth by a flood. (See Gen. 6:1 *et seq.*).

According to Usher's Chronology, Adam's race had been on the earth one thousand and fifty-four years at the time of the flood. It would not require a very astute philosopher to discern that the object of the marriage interdict was the conservation of blood purity, from which we must conclude that the divine plan for a new race of men would be to select as its progenitor a family of pure blood, which doubtless he did in that of Noah and his family. That Noah's family sprang from the greatest people the earth has known to that time, is shown in the facts mentioned in the Bible, which we infer were important, as only the most prominent facts are mentioned in the Bible. These people were the first to till the ground; the first to build a city. One of them the greatest artificer in metals; another a prodigy, perhaps, in his day as a musician, and a manufacturer of musical instruments; another the first who made tents and kept cattle. It might not be considered now as any evidence of greatness to cultivate the soil, but if we examine this subject carefully we will find that this curse—as supposed—upon Adam for his transgression, up to

his time the first man to break a law of God—because God had never placed a law upon the other races; so far as law was concerned they had nothing except some rules of government they may have had of their own devising—they were not beasts but men; yet this curse proved to be a blessing, and more, it was the foundation stone not only of all wealth, but of all commerce and of all civilization that followed it. We note from the 2nd chapter of the book of Genesis that it “had not rained, and there was not a man to till the ground.” In the matter of rain, this may have been a local peculiarity, as Mexicans say in certain localities of Texas it never rained until the white people came, as now it never rains in certain parts of Egypt; or it may refer to a condition that prevailed during the ages preceding the last final age of creation. The great cañons and existing rivers stand out against the hypothesis of an absolute and universal drouth as existing up to the time of Adam, although the fact, if it were a fact, would not destroy the possibility of the existence of other races of men who might have lived on the sea-side upon fish, mollusks, etc.; the water said to have been fresh until the rivers began to flow into it, and bring the different salts from the inland salt beds.

Pre-Adamic man might have existed for ages in that way. The pursuit of agriculture required a higher order of man than that one who had lived from “hand to mouth.” It required a man of more provident nature who could provide a place for seed,

and save them, who could plant, toil and wait for the fruition. It may be said, a man of faith and hope and love. The first two inspiring him and the last impelling him for the sake of his family to provide against their want. Such a man was found in Adam and his race, and the agriculturist has never ceased to this day to follow his destiny, as witness his development of every country under the sun by displacing the aborigines, clearing the forests, and sowing the land to seed; and verily these continued to be nature's noblemen, and the Aryan as soil tiller is what his name indicates (in Sanscrit *arya*) 'noble.' This Adamic race shows its superiority in Cain when he manifests his administrative and executive ability in drawing together a lot of savages, and forming a community that might be called a city. He it was who conceived the idea of erecting by coöperative effort a number of rude huts for protection in winter, and probably banded men together for purposes offensive and defensive, of which, as an example, all men afterwards banded themselves together in formation of such societies or cities. It is due to this fact — organization — that we find in ancient times certain cities were each a state within itself, regardless of outside territory. As a natural consequence to do so, the sway of the city would become more and more extended, until larger and stronger governments were formed, by moral suasion or by conquests, as history shows.

The popular tradition which supposes the negro to

be of the posterity of Ham is entirely without foundation in fact, as shown by history and reason; a flimsy fabrication constructed, kept and hugged as a delusion to ease the consciences of slave importers, traders and owners alike, with the idea that they were doing their commendable part in assisting toward the visitation of Ham's curse upon his posterity. For a verification or fulfillment of the curse of slavery which was pronounced upon Ham, and that Egypt was the land of Ham, we want no better authority than the 79th and 105th Psalm, and that of the historian, Volney, who in his "Travels in Egypt," says: "Such is the state of Egypt, deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of Ottamen Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveller sees or hears reminds him that he is in the country of slavery and tyranny." Confirmatory of this is the testimony of Gibbons who says, "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of

strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious Sultans of the Baharite and Borgite dynasties were themselves promoted from Tartar and Circassian bands; and the four and twenty Beys and military chiefs have ever been succeeded, not by their sons, but by their servants, showing clearly the extent to which this branch of the Hamite family has been subjected to servitude." How long the popular tradition has existed and been transmitted to the effect that the posterity of Ham were converted into negroes, is not known, but it is very probable that it began about the time of what is known as the institution of African slavery among the Christians. The barbarians who enslaved them felt no need for such consolation. That it is only tradition, for whatever purpose invented, is certain, since it is not history.

The Bible gives us, perhaps, as much history of Ham and his sons to a certain period, and that period coming down to where Egyptian history begins in hieroglyphics, as that of Japheth or Shem; and it is certain they, the Egyptians, were not negroes. They were people of long hair, and had negro slaves. They conquered Ethiopia and made incursions there for slaves. Strangely enough a certain most respected writer comments on the wrong of African slavery, while he thinks that such is the fulfillment of the curse upon them as the posterity of Ham. He points to the testimony of Volney and

Gibbons, showing the positive fulfillment of prophecy to these sons of Ham, who were not negroes but Egyptians, and fails to see it. For the one he has positive history, for the other, none. The Egyptians are a brown race, as are many others, perhaps due, as in northern Texas, to climatic influence.

Truth is said to be stranger than fiction, and men must have been in search of some of that sort of truth when they reached the conclusion that Adam and Eve, or Noah, typical Caucasians, were the ancestors of the South African Bushmen, the Australian aborigines, if possible a lower race; and the Esquimau, certain tribes of whom are said to be lower in the scale of civilization than all others; or that Noah and his family, also Caucasians, could have produced such results. It appears much more reasonable to suppose a slight error in biblical construction as to the universality of the flood, and confine it, as recent geology does, to a certain locality occupied at that time by the Adamic race, or such of those who had not wandered away and located and perhaps intermarried with the heathen.

In view of the fact that our account of the flood comes to us from Hebrew sources, and that Adam was the father of the Caucasian race, and the only people capable at that time—at the time covered by that history—of making anything happen of any importance, it is not strange that their book—the Bible—should magnify their own race as the only people, and ignore all others.

That Noah's deluge was local there are many proofs. The Hebrew term '*haarats*,' translated "the whole earth," is shown by good authority to mean here, as in other cases, a region of country or a certain section of the earth. Geologists find evidences of a local deluge between the Black and Caspian seas, where is mount Ararat, and they say the mountain is the product of volcanic action, such as has often occurred in the past, contemporaneous with the great local deluge. Both resulting from Seismic action, or earthquake, a populous town having been deluged and lost at the foot of Ararat as late as in 1821. The Black Sea being nearly ninety feet higher than the Caspian Sea and the Persian Gulf lower than either, it would require no great subsidence of the border of the Black Sea to deluge the country towards the Caspian. Lyell, the Scotch Geologist, has estimated that a slight earthquake, with a subsidence of the intervening ridge would be required to submerge the whole Mississippi Delta country by Lake Superior, as this immense body of water lies six hundred feet above the sea. To a great deluge is due the formation of the mounds of the Delta, as a result of eddies or swirls of the currents.

One argument in favor of the universality of the deluge consists in the assertion that so many nations have a tradition of it. This may be accounted for, as the Aryans got it from Japheth, their supposed ancestor, and passed it down to other races, while others would have such tradition by reason of the

great number of deluges occurring in the past by one or other catastrophe or cataclysm. Geology teaches that these deluges, coincident with great convulsions resulting in subsidences, have occurred through all ages of the past and down to very recent times. A case is mentioned in the *Columbian Cyclopædia* of the delta of the Indus, as having occurred on June 16, 1819, when, by a subsidence and an inrush of waters, a tract of 2,000 square miles was converted into an inland sea. There are many other such occurrences on record.

It is hardly to be supposed that Noah had among his domestic animals, or that there were accessible to him, those which were indigenous to other parts of the earth, such as elephants, African lions, polar and grizzly bears, etc., which were evidently perpetuated, and not brought into existence after the flood. It is not supposed that he preserved a pair of each variety of venomous reptiles, or insects which are said not to be able to survive in water; therefore since there is no doubt that the deluge did occur, and the only miracle was the storm, all of Noah's actions as connected therewith, as the record shows, being conducted under natural law, it seems our only sane conclusion is that the deluge was local and not universal, except in its relation to the Adamic race. As before stated, we must recognize natural law as supreme in the spiritual world, the exceptions being in the cases of miracles.

It seems better, then, to take a reasonable view of

the Adamic race and the flood, than to accept as a hypothesis that which results in a hopeless jumble of confusion. There have been many different translations of the Bible, and on some points the best may be defective. The proofs of the views here expressed have been passed over lightly, by reason of the purpose to keep this book within a certain limit. The purpose of a future volume will be to give it more elaborately, in a work which has been already prepared in part, relating to the Bible and the races of men. Professor Agassiz believed in the plurality of the origin of man, whose words on prayer are said to have been, "I will frankly tell you that my experience in prolonged scientific investigation convinces me that a belief in God, a God who is behind and is in the chaos of vanishing human knowledge, adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. In myself I may say that I never make the preparation for penetrating into some small province of nature, hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them."

What is said herein is said with no purpose of detraction, but solely in the interests of truth. To whatever shore civilized man has been wafted by wind and wave he has there found a race of aborigines each differentiated from the other by its own striking peculiarity. All these are men, all with souls susceptible of eternal life, all endowed

with that "hope which springs eternal in the human breast;" and each race, however low in the scale of civilization and cultivation, susceptible of being raised to a higher plane of human life, which constitutes a part of the white man's burden, until such time as that race is able to stand on its own feet and not only bear its own, but assist in helping others.

Eternal life will find abode in the lowly soul of the poor, untutored mind, leaving the proud and haughty scholar and metaphysician to despair and final death. It is the acme of vainglory to claim credit for God-given gifts, as it is to attach blame and contempt to inherited deficiencies. It is characteristic alike of mental narrowness and spiritual contraction, if not depravity. While it be not lawful to say 'Raca' to thy brother, much less may we say 'Thou fool.' If he be raca, the blame may be his. To be deficient in intellect is probably due to the want of such by inheritance, for which the unfortunate subject is in no wise responsible or culpable. The superiority of the Caucasian race is as well known and established as the law of gravitation. In every sphere of thought in which we contemplate humanity, we find this superiority, or a capacity for it, in him. To claim for him physical, mental and spiritual superiority is not all; but we may go beyond this and claim for him — if we may coin the expression — a superiority of neurotic impulsion, nerve force, with a capability of the highest refinement of the appreciation of the Divine — a closer walk with God — if called upon for

the proof; if reminded that no one is able to look into the recesses of the soul of another, yet we may see the fruits, and make our deductions as to the source. Great nerve force begets strong will power, tenacity of purpose is the outgrowth of this will power, which crystalizes into unbounded enterprise. The other races have never exhibited such power as the Caucasians; they have never built such strong, powerful and irresistible social organizations known as governments, and the Caucasian will never be willing to place into the hands of other races the power to impair in any way such magnificent social structures.

The commingling of races under a common government must be fraught with danger, if not to the weaker race, then to the government itself as to the purity of its administration. We have to-day a government which has reached a high state of perfection in its guarantees of personal freedom, threatened by immigration of hordes of voters ingorant of the principles of self-government; at the same time, a large element of the negro race, restless and discontented by mixed blood, impatient of restraint, and galling under the yoke of subordination, which circumstances fasten upon them. This large and growing mixed blood class cannot be blamed, if found to possess, as they do by inheritance, the ambition and much of the capability of their white progenitors. The pure blood negro, in recognition of his inferiority, occupies uncomplainingly the subordinate position to which he naturally gravitates, and in such po-

sition may live indefinitely at peace and contented under a social compact with the Caucasian, wherein it is understood he will remain in a subordinate condition. This lamentable tendency to mingle his blood with the other races has existed with the Adamic race from creation to the present time, though forbidden by God, from the time when the sons of God, the Adamic race, took wives from the daughters of men.

The hypothesis which makes Ham the ancestor of the negroes is not only too silly to be credited, but is contradicted by history, as the Canaanites were not negroes; and this need not be destructive of the prophecy of servitude, as Canaanites were enslaved by the Romans, Carthaginians and perhaps the Jews. If the curse of servitude was peculiar to the negroes, thousands must have escaped it in Africa; and if they have passed their probation of servitude by emancipation why should not the Hamites in time have passed from under the yoke? We find a much larger difficulty in supposing all men to have sprung from a common parentage, which would require that such deterioration should have occurred as is shown between men within five thousand years, *i. e.*, since Noah's day, or any other period of time, with such differences as distinguish the best type of Caucasian from the lowest types of other races. Such overwrought hypothesis would be too unreasonable for the credulity of any sensible person. Besides this, while degraded aborigines have been found in every

land beneath the sun, neither history nor tradition gives an account of such deterioration. The denial of it is made by the further fact that no such deterioration has occurred in any other line of animated creation.

The retrogression of races as to change in physical conformation, or limited vocabulary, etc., absolute degradation in thought as in language to express thought, from the high position held at the beginning of life by the Adamic race, whence they rose higher and higher to the present time, seems unreasonable. Then the readiness with which these people absorb from the Adamic race, the one of them all who can invent and contrive, makes the retrogression seem more improbable. To suppose that these races could have so retrograded, changing form, color, features and hair and losing mental power and mental force, and never by atavism making a step back toward their original type, although under observation, from the date of the flood to the present time; would be a tax on credulity that only the most credulous could stand. Why may we not have the truth then regarding races and men? To recognize the superiority of the Caucasian race, is to confess a truth that is universally known; while an effort to establish his kinship to other races by identity of ancestry can give no aid to them whatever. Granted that the Caucasian has the burden of the other races spiritually, would it be probable that God would permit such alienation, such wandering away from Him, as would place such a

burden of duty upon the Caucasian as the reclamation of these demands? In the seed of Abraham all the nations of the earth were to be blessed, and are to be blessed, and God has elected men for that purpose; and as he has elected men, so has he elected nations for larger purposes; but in making his choice (election) of these men as in the case of Moses and Joshua, as well as many others who were chosen, we can only be assured that God, knowing them, had the assurance that they would respond in the way of a right obedience to the call. So in selecting a race as in creating it for obedience to the call; so in selecting a race as in creating it for the reclamation of the world; He chose not only the best fitted, adapted and equipped, but a race from whom enough willing souls would cheerfully respond for the work.

The account in the Bible of the creation of Adam and the birth of his family following immediately upon the account of the creation of the world, would naturally have the effect of an impression leading to the supposition that Adam was the first man on the earth; but his mention in such close connection with the creation of the earth does not rise from such fact, but from the fact that the history of that race was one of the main objects of the record, not only as the one which God would have perpetuated, but as the only human history at that time worthy of notice. In fact it was the history of the only people who had a history worthy of the name. The sacred narrative

tells us that Adam named his wife Eve because she was the mother of all living, which as it is given in first part of Genesis would be taken to embrace all mankind then on the earth as the offspring of Eve, except Adam. Again, when we reach the account of the deluge with such expression as "The end of all flesh is come before me," followed in several places in reference to confounding of tongues of all the people on the earth, etc., we are most apt to decide that from Noah and his family descended all men and all races of men on the whole earth. It is admitted that these statements without proof to the contrary would be accepted in accordance with what the meaning conveys; but while there is the one ground upon which to accept this, that the general warrant of scripture, our knowledge of the inaccuracy of scripture, with the fact stated in scripture to the contrary; with reference to other people, and the well known and established probability of the Jewish account being always magnified in a way to ignore and leave out of consideration all other peoples; we find three strong probabilities against one, and that one requiring belief in the accuracy of Old Testament history as to detail which the facts will not sustain; there being according to a certain authority no less than thirty thousand different renderings of sentences of Old Testament scripture, any of which might be accepted as well as another.

In the way of admission of Bible inaccuracies, the writer can recall a case where to him a learned

Jewish Rabbi declared that parts of a certain prophecy which refers to the coming of our Saviour are what might be termed, mildly speaking, Christian addenda. By no means endorsing such a view as this, which supposes an impossibility under the care that has been given to the keeping of the scriptures, yet if those who make the greatest claim to the truth of Old Testament scripture are ready to admit such laxness on the part of those who were for ages before the birth of Christ the guardians of the Sacred Book, what can be expected of a modern critic who finds so many different constructions and renderings? God made man but he did not make him a sinless being. His prophets and inspired writers gave us the truth, but the means of conveyance to us have not been perfect, and never can be while passing through different languages. We could not to-day have it in perfection as to details (although, we have it so concretely), if it had been originally given in Sanscrit, and transmitted unbroken through the ages always in the hands of the same people from generation to generation to the present time. If this be doubted, we may then ask how many Englishmen understand Chaucer's language at this time? And if knowing the meaning of the words, are able to decide to what extent the significance of the words have changed in the course of time?

Regarding the servitude of the Hamites we have besides the whole of the Egyptian people as examples

of servants of servants, or slaves of slaves, or servants of slaves, as you like, individual instances as that of Hagar, an Egyptian woman, servant of the wife of Abraham, who was also the mother of Ishmael, which last is the father of the Arabian people, known by everyone *not* to be negroes. Why did not this Egyptian Hebrew woman or some of her posterity change color, become intumescent of lips, flat of nose, receding of forehead, kinky of hair, prolonged at heels and arms? And why (if not racial) was there such uniformity of change to these physical characteristics from the Caucasian characteristics, when the change if made must have been gradual, as no change could have reasonably been made in Ham individually without mention of such important event? Such a sudden metamorphosis in a man — a miracle in the way of punishment — would probably not have been left out the record. Surely the greater punishment, that of incalculable race inferiority as a curse, would have been more deserving of notice and perpetuation in the minds of men than the curse of servitude, the former as a curse being vastly more enduring than the latter, and carrying the latter with it as a natural sequence.

In relation to the matter of adaptability of races of men to certain divine purposes, it requires no extraordinary power of penetration to be able to discern what might not inaptly be termed the 'Divine Plan.' If God has raised up individual men, and

called them to the accomplishment of great ends for the advancement of His kingdom among men, so much more and on a larger scale has He made nations to carry out His benevolent purposes for the good of all mankind. The progress of mankind in religious growth upward to the highest and best that is in the religion of the true God, is and has been necessarily slow. Adam's race being the best endowed, for the propagation of godlike principles among the pre-Adamites, men of less spiritual nature, so the best of his race by a course of selection have been developed for the great task of leading men upward in the march of civilization. For this great purpose the people of the United States of America seem best adapted, and the study of their history seems to confirm the conclusion. This composite people is made of the strongest element of Caucasian blood by reason of the coincidental circumstances which brought them to this country. Although differing widely in religious belief, it is remarkable that so many different shades of belief — all alike fleeing from some sort of persecution — should have taken refuge here. It attests the strength of their convictions, as also their desire for justice, with a full appreciation of it, that they braved dangers and risked losses to find a haven of peace and rest, where they might worship God according to the dictates of their conscience.

In many cases the persecution was not too severe to be borne by a grosser and less spiritual people, but that they were of the highest order of the spiritual,

rendered the burden of intolerance more grievous to those who were the most sensitive. It may be said that the strongest of characters of any community of independent thinkers, were those who came to these shores, for the sake of "reason liberty." It was not more so of the Huguenots of France than of the Scotch-Irish Presbyterians, nor more so of these than of the Puritan Pilgrims, the Lutherans, the Baptists, or the Catholics; for while protestants left one place, Catholics left another to escape the tyranny of the persecution, or to use a milder term, intolerance; and strength of character is not more marked in any of these than in those Englishmen who came to Williamsburg and Jamestown; not character to be most commended for brute force, yet with physical stamina, gained by honest toil and temperate, Christian lives, which was a necessity to meet the demands of their success; they brought with them also the higher spirituality which was a part of their religion.

So while the composite posterity of these may not excel in physical power, although it is asserted by good authority that they do, yet in all that constitutes what is known as a high-bred people, they have perhaps no equal, as a nation on the earth. The handiwork of God is plain, then, in bringing up this people, and knowing His benevolence toward men, we need be at no loss to surmise the purpose for which He has brought them up. It must be for the highest purpose, and that for which they should be the most capable and the best equipped, and which

it seems reasonable to conclude is the winning of the world for and to God. Not that every one of the cream of the noblest race should be a missionary to darkest Africa, or bleakest Alaska, but that every one should lend aid and encouragement to such work, while his example to those at and near home should have ennobling effect upon all with whom he is brought in contact.

Mankind seems never satisfied to take scripture literally, when it speaks plainly, but is inclined to envelop in a cloud of mystery nearly all of the plain truths of Revelation. While the incredulous find too much mystery to accept anything, the over credulous exaggerate the mysterious that they may have their faith subjected to the severest test. It might be best for us to accept the plain Biblical account of the creation, especially where it comports with reason, rather than to employ ourselves with an attempt to discover something unreasonable with it, like Professor Winchell, (to whose very interesting book on "Races" the writer is greatly indebted for important information), who builds on the hypothesis of a black human parentage for Adam and Eve, giving us then some vague hints of a bleaching process; or Sir John Davy's Albino origin for the white race; or like the author of "Millennial Dawn" and other books, who claims that the sons of God were Angels who married the daughters of Adam, begetting a race of giants, "which was not approved by God;" or like Professor Shaler in his book, "The Neighbor" — nothing if not ethical — ig-

nores the Biblical creation, and without any sort of comprehension of regeneration, or its importance, proposes to raise all the lower races of men to a level of the highest, socially, by teaching them science in its highest branches (as absurd as reading books on the subject of ethics to become polite, when there can be no science of ethics, unless a book on etiquette could reach the dignity of a scientific work); or like the absurdity as set forth in their books by two distinguished clergymen, who deny the black man the possession of a soul, claiming that he is only a highly-developed gorilla (when common sense should, in view of the commingling of blood of the black man with other races, and never with the gorilla, dictate the folly of their conclusion); or that slander put upon the mother of the Caucasian race by a distinguished lady writer in a reply to Bob Ingersoll on the "Mistakes of Moses" (the name of the deceased lady being withheld for reasons) — a slander which supposes Eve to have been tempted by a negro and to have proven false to her husband, a slander upon the name of the mother of the Caucasian race, which all Caucasians must resent. While it may not have been sacrilege for Mark Twain to make fun of his visit to an imaginary grave of Adam, it is asking too much for Christian people to place slight estimate upon the chastity of our first mother, one of the loveliest of women, as we verily believe her to have been.

XI

CHRISTIAN SCIENCE

IT is with no invidious purpose of criticism that this modern cult is made a subject of discussion in this book; but it is brought in because it is needed for illustration. That this organization should be maligned and misrepresented is but the natural consequence of being misunderstood, and made vulnerable by reason of the extreme and radical views which they hold on some points of doctrine. This organization, church or denomination or sect, by whatever name they choose to be called, is a natural and spontaneous growth, the result of a revulsion against the extreme views of the advocates of endless punishment on the one hand; while on the other hand the demand for it is the echo of a wailing heart which cries out for the love and sympathy of its God. We repeat, a spontaneous growth, myriads of seed, however infinitesimal, wafted by the winds of heaven over hill and dale to mountain tops, or carried by the billows of the deep to distant shores, lie unknown, commingled with the soil until the warm rays of a genial sunshine call them into springing, budding and blooming life; so with the seeds sown by the lowly Nazarine in the hearts of men which have neither failed in fruition nor in reproduction.

Of these there are Faith, Hope and Love, but the greatest of these is Love. What wonder then if the human heart, toned by the influences of refined association, and tuned to cadences of Love should long for the genial sunshine and atmosphere in which it was nurtured; and so a gospel of Love will ever appeal to loving souls.

And what wonder then if these people should turn away from cold and forbidding dogma, which offers to them a cruel, vindictive and avenging God; or from a church which threatens them and would coerce them with an endless punishment in a lake of fire; or with what is a little less horrible, a God, who out of his own creation has chosen a few to enjoy everlasting happiness, while the others he has decreed shall inherit endless punishment. The cult has come to stay. Men and women flock to the fold as if they would escape a spiritual pestilence, voluntarily oblivious of the incomprehensible metaphysics in which its doctrines are found enveloped. The one word is their shibboleth — Love.

But shall a woman found a church? No. If not, why not? Because the time is past for founding churches. Yet there are Christians and Christians. There are sects and denominations and organizations and corporations and congregations and cults, but while the candlesticks with the candles may have been removed, the bride of Christ survives, hers is a spiritual kingdom, one which lives in the spirits of her people, the regenerate of mankind. Men die, but

principles never die; sects may die, but the sympathies, the ideas and the longings that gave them a common cause, can never die; they live on to be the heritage of those who follow. The woman will soon pass away and be forgotten, while the vagaries she taught (all churches or sects have had them) may be removed as excrescences. The doctrine of the faith cure is not peculiar to one sect, but has been held throughout the ages, as myraids of faith cures have been known and authenticated through all ages. As men through all ages have recognized the difference between a religion which prompts a man to effort and that which is so highly imaginative as to cause him to sit still and call upon God in prayer to supply his wants. The lesson is as old as history, which told of the teamster who, when his oxen had stalled, called upon Hercules (the mythological god of strength) out of heaven to help him out the mire; and the answer of Hercules ordering him first to put his shoulder to the wheel. The gods help those who help themselves, was a sound doctrine in the days of mythology, and it is none the less so to-day, when we are taught that "he that provideth not for his own household hath denied the faith and is worse than an infidel."

If faith without works is dead, faith without *work* is dead. While we pray for inspiration we should not be afraid of perspiration. Man was made and constituted for a world of activity, extreme activity, so extreme that the harder he is worked (like

a mule) the better he is. It is God's purpose that he should be absorbed by the things about him to keep him *sana mens in sano corpore*. An idle man is in constant danger of mental vagary. Men by thinking constantly of religion have become insane, when if close attention had been required and given to providing for their families their minds would have been kept sound and healthy. The words of Ecclesiastes, though not altogether plain in their signification, must have a meaning for those who would seek diligently (prayerfully) for it, to wit: "All things have I seen in the days of my vanity. There is a just man that perisheth in his righteousness and a wicked man that longeth his life in his wickedness. Be not righteous over-much; neither make thyself over-wise; why shouldst thou die before thy time?"

Mrs. Eddy was for some time under the tutelage of a professional psychologist of some notoriety from whom she obtained her ideas of mind and its relation to matter. She soon learned to recognize mind as enthroned above what is known as mental faculties, to wit: Intellect, perception, memory, imagination, conception, judgement, reason, emotion, desire and will. Next she finds the physical relation of the brain to other parts of the physical system through the nerves. She learned the power of the mind through the named faculties, say imagination, etc., in pain, disease and like conditions, rather in various conditions. These well known principles of Psychology furnished a basis of Truth upon which this lady

built her supposed system of Christian Science, calling to her aid the long known doctrine of faith cure, and supplementing all with the doctrine of Love, human and divine. While there is a consensus of opinion that her system ends in the *reductio ad absurdum*, yet with such powerful factors as psychologic facts to catch the semi-scientific, and Faith and Love to appeal to the over-credulous, she struck a responsive chord in many people. To decide upon the merit of her system as laid down in her writings and expounded by her disciples would be for the writer to pass judgement upon the incomprehensible. Comment upon the practical deductions which come within the range of the ordinary intellect may with propriety be indulged.

Faith in the efficacy of prayer within the limit of reason, and the power of Love, divine and human, in the universe are leading and predominant elements in every known system of Christianity; hence no sect can claim a monopoly of these. In view of these facts, we may be inclined to ask by what right these people lay claim to separate existence as a sect. It might suffice with some to answer that God has a use for them, or they would not be, and why not? for the answer of our Saviour would be in this, as in another case, sufficient, "He that is not against us is for us." We would look beyond the personality as beyond the motive and purpose, if happily we may see therein the means and methods of God for good. While the power of mind over matter is nothing new, but has

been known and utilized in medicine for ages: witness the cure of Sir Humphrey Davy's patient by the thermometer used to test his fever, as also in so many cases the efficacy of bread pills or small doses of *pura aqua*, colored to deceive the eye; and while we may not place a limit upon the efficacy of prayer or faith, yet we must admit a limit to the faith itself.

St. Paul, who was "caught up to the third heaven and heard unspeakable words which is not lawful for a man to utter," when he says, "If I had faith to remove mountains," let us know by inference that he did not have such faith; and although he shook a viper from his hand and escaped harm, yet we have no reason to believe that if an antidote for the poison had been offered he would not have applied it. In the language of the Revised Version, the reply of our Saviour to the devil, when told to cast himself down from the pinnacle of the temple, was, "Thou shalt not make trial of the Lord Thy God." So we should never needlessly make trial of God by failing, declining or refusing to use any known means of relief offered to us.

So much for faith and faith cure; and leaving these, let us ascend to a confessedly loftier, higher and nobler theme, that subject which furnishes a sufficient apology, not only for the existence of these people as a religious body, but for the discussion of them in this book. Well may we, with uncovered heads, tread softly and reverently while we would enter the sacred domain of Love.

Love, the very essence of Divinity! Have they exaggerated or overwrought in their exaltation of Love? Nay, verily the work has only just begun, and these may prove to be the pioneers of a better theology than the world has ever known — the theology of an expanding and endless Love. They are here to stay; people are coming to swell their numbers; money is flowing to them to build their churches — and why? Because men are tired of the theology of an avenging God as the author and dispenser of an endless torture, and welcome a theology which teaches of a kingdom of Love, whose maker and builder is God. By the vagueness of their theology and the extreme limit to which they have carried their faith-cure doctrine, these people have made themselves liable to much severe adverse criticism, perhaps a certain deserved condemnation in many cases; but when the present leadership shall have passed, their theology will be fixed on a better basis. Ridicule and persecution will not affect them; especially from those who do not understand them, as in the case of the otherwise gifted Mr. Clemens (Mark Twain).

The force of will is, though it may seem strange to some persons, in nothing so indomitable as in matters connected with religion. A man may be forced to yield to any sort of servitude rather than a servitude which overrides his conscience in religious matters. Nothing of the nature of force can bend the conscience, hence the utter impossibility of forcing ac-

quiescence in religious belief. When Christian Science shall have passed its present régime — if it should survive, as it appears it will — it must and will adopt the ordinances of the Christian Church. By no sort of reasoning will it be able in the light of history to convince mankind that baptism and the sacrament of the Lord's Supper were to be perpetuated by being spiritually discerned and spiritually taken only. Men have made great discoveries in science for their comfort and convenience. If we adopt these, why shall we not avail of the discoveries in medicine, etc.? not abstaining from prayers for the sick, as we ask God to give us our daily bread, while we go forth and labor in sowing, tilling and reaping.

Elsewhere attention is called to what might be not inaptly termed the 'Dynamics of Love.' No greater error can be made than that of minimizing the power of Love. With this power unknown and unappreciated, we are often led, in our reasoning, into the realm of the inexplicable; but recognizing it, and accrediting it with the importance due, we are able to understand much that otherwise would be deepest mystery.

Ask the Napoleons of the world what is its greatest power, and they would doubtless answer, "Its artillery." Ask the Bismarks, and they would probably answer, "Diplomacy." Ask the Blackstones, "Jurisprudence." The Esculapian might answer, "Diagnosis;" while every great leader in science or art would probably answer in terms relating to his own

specialty, but millions of all classes are ready to testify that Love is the strongest power in the world to-day. Faith is mighty, but Love (charity) is greater. Three words only are sufficient to prove this assertion: "God is Love." And one more word is sufficient to clinch the truth, and that is another applied only to God — 'Omnipotent.'

The soul of man may long for fame and glory, or for wealth and preferment, but the heart of woman naturally yearneth forever for love. David speaking of the death of his friend, Jonathan, said, "I am distressed for thee, my brother Jonathan. Very pleasantly hast thou been unto me, thy love to me was wonderful, passing the love of women." To woman, life becomes a blank without love. Women know this, and make use of it, to the extent of its full value. By this knowledge, through the work of the Sisterhood, it is the most valuable asset of the Roman Catholic Church, as well as that of the votaries of Christian Science. These know and avail themselves of pleasant surroundings, and cheerful and loving association and companionship. They know their effects on health, as well as on character, and how much they all make for happiness in this life, with the result that the woman who is lonely and despondent, with no one to love, coming into association with them, is uplifted both in health and happiness. Then we need not ask whether she finds it "worth while." She does not feel called upon to explain the intricacies of its theology, or to tell why the cure may fail in tu-

berculosis, but ready to answer, like the blind man who was cured, and who, being interrogated concerning Jesus Christ, said, "Whether be he a sinner or no I know not; one thing I do know, that whereas I was blind, I now see."

If one disconsolate shall be comforted, if one lone, weary soul shall find rest, if one tossed and broken upon the turbulent waves of society, through envy, jealousy, hate, scorn or contempt, shall find sweet sympathy and peace at the shrine of *Christian Science*, how much *more*, if as much, will other religious associations do?

As no person of notoriety can escape detraction by the tongue of envy, jealousy, or malice, so Mrs. Eddy has been the target for many ill-flung shafts. Something peculiar in her life, her writings and her character has been attractive to a large American clientele which has brought to her a certain kind of success, due to a greater extent, it is believed, to the accentuation on her part of faith and love in her teaching, which seems to meet the present demand, more than to any other cause. True, she may have evinced a love of gain in her calculations, many peculiarities of expression in her literary production (she wrote hurriedly, perhaps, to meet a demand) and human frailty in administration of church affairs; yet it is almost certain that no charge of venality against her will hold.

Many of her acts have been exaggerated which would have had no notice in the life of a less con-

spicuous person. When she ordered her teachers to stop teaching verbally and read her books, while this was construed as with a view to her financial gain, it may have been that she heard, or feared, they were teaching heresy. In her conduct as reported toward her adopted son; toward Mrs. Woodbury and others, although she displayed eccentricities of character, there seems no good ground for charging her with acting otherwise than conscientiously.

Bishop Fallows, in discussing the various systems of Dr. Quimby, Mrs. Eddy, Dowie and others in matters of faith-cure, says: "Some of them have had a half truth or less and have tried to make it do the work of the whole truth. As psycho-religious systems they have left out the one grand foundation principle of the immanence or actual immediate presence of the Omnipresent God in His universe. Instead of recognizing the supreme fact that He works or energizes in every law bearing upon the health and happiness of man, they limit Him to one sphere of those laws. They do not see Him putting the properties of life in food and the healing substances in the medicinal mineral or plant. They do not see the divine skill in the surgeon's hand and the divine presence in the personality of the thoughtful, healthful physician. They do not see that both surgeon and physician, if true to their noble calling, are as much in the valid succession of the great healer of mankind as are the duly ordained ministers of the Great Head of the Church. They do not know, or else have for-

gotten the fact, that the immediate successors of the apostles in the primitive church were both ministers and doctors, uniting religion with medicine, and were the first founders of hospitals worthy the name ever given to the world and of the best medical colleges of their times."

This train of thought brings to mind the Emmanuel Movement which makes the divine immanence the paramount fact connected with ours as with all true religion. There is nothing "fadistic" in the movement, although some, like Simon the Sorcerer, will try, and perhaps have already tried, to appropriate it to what might not inaptly be called vulgar uses.

To claim divine immanence and to recognize it in the domain of the physical as in that of the spiritual world in matters pertaining to health of body, of mind, and of soul, has nothing novel in it to Christians. There have always been those in every age of man's existence since the days of Adam, who brought their lives into such a state of unison and harmony with the Divinity which was in their lives as a moving and directing force, as to enable them to enjoy the best sanity of body, mind and soul; and hereupon is built the edifice of the Emmanuel Movement. Blessed are those who possess the faith which enables them to utilize the power for others as for themselves.

Of the perils of psycho-therapy which are being anticipated, we may say it has no perils. The perils

are in a false or so-called psycho-therapy; or the ill advised commingling or confusion of psycho-therapy with physico-therapy in the mind where faith may be an unknown quantity.

“Oh God, who hast taught us that our doings, with-out love, are nothing worth; send Thy Holy Ghost and pour into our hearts that most excellent gift of love, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ’s sake. *Amen.*”

XII

CONCLUSION

BIBLE CRITICISM

WE have reached a time when Bible criticism has become unpopular, and justly so. A time when the Evolution doctrine has become to an extent unpopular, and justly so; for those who have criticised, have sought to discredit the Bible, and some of the most celebrated evolutionists among those who have gone farthest in research, have been impelled by the motive of disproving the Mosaic account of creation.

The religious world, whether Monotheistic or Trinitarian, have always and will always resent this as soon as the motive is discovered. The religious world is too well grounded in the faith to be moved by the unregenerate. In the light of these facts, and the other fact, that it was not necessary for the vindication of the system herein set forth, slight reference has been made to the errors contained in the Bible.

To any one accustomed to think and weigh probabilities, it becomes clearly impossible for it to have escaped error. It is indeed miraculous that it should have been preserved as it has; but when we consider that the Hebrew was a dead language five hundred

years before the Christian era, that it was transmitted through ages before the invention of printing by copyists and scribes, and translated from Hebrew, that is the Old Testament, through Greek and Latin into various other languages, with changing versions constantly being made, we may wonder to find that it yet contains all the truth necessary for our salvation. Miraculously preserved, but to have been so preserved as to be found verbally inspired, and as flawless as the original truth itself, would have required a miraculous censor to have presided over the spirit, mind and hand of every translator, scribe and copyist from the time of the ancient prophets down to the American Revised Version and the Episcopal Marginal Bible.

When scholars universally agree that certain sentences are the work of interpolation, it is time for the non-professional to take notice, on the same ground as that upon which they prepare a smoked glass and watch for an eclipse, trusting entirely to the scholarship of others to work it out and apprise them of its approach. It is deemed sufficient to refer to this subject, without entering upon the work of discussion of these errors in this book.

The errors of the Bible — if we could class all its defects as such — afford one of the most interesting subjects for study in the field of literature. Of what it has lost by excision, by being misplaced or ruled out, there can be no conjecture; but much that has been added has been detected, in some cases, with

surprising ease, such as where a bold inconsistency is found, with the coincidence that it is not found in the oldest manuscripts; or an interpolation not so found, which happens to have been made for a purpose, contemporaneously with a certain religious controversy on a matter of doctrine. Notwithstanding the light that has been thrown by study on the many defects of the Bible, the writer feels grateful for the strengthening of his faith by such study. By such study many of the most difficult problems of the Old Testament have become reasonable enough. Elucidation, Biblical defect, and miraculous power, may help us to a solution of much that appears incredible. Many Christians, perhaps, doubt the story of the flood, and that of Jonah and the whale, but Christians are reminded that our Saviour gave sanction to these, and if they accept His statement they can no longer doubt. Besides the story of the deluge, when properly understood as the destruction of the Adamic race — with the exception of Noah and his family — is not difficult to believe.

If our Saviour rose from the grave miraculously — of which Jonah was the type — there is no reason why Jonah might not have been miraculously preserved in the body of the whale. Several strong corroborative proofs have been adduced to sustain the story of the occurrence at the Red Sea, where the hosts of Pharaoh were drowned; one of these, discovered by the writer, of itself is sufficient, with the exercise of a reasonable faith, to be convincing, which

is the 114 Psalm in its reference to the earthquake, of which geologists say the 'fault' is there yet.

Incredulity as to the escape from the Fiery Furnace is overcome by experiments that have been made, although this was doubtless a miraculous preservation. Many hard propositions may in time be accounted for, by error in translation — as in the case of Elijah, where it is said he was fed by a raven, the probability being that the Hebrew word for Edomite, on account of similarity, was mistaken for the one which means raven; so it may be with Sampson's foxes, or the bears that ate the children. Erroneous construction plays an important part in production of error, literal construction of that which is figurative, and *vice versa*.

The words of St. Paul to the Athenians, "God hath made of one blood all nations of the earth," etc., have been accepted by some as proof that all races sprang from the same parentage. True all men had become of one blood in Christ as they are to-day. "If I be lifted up I will draw all men unto me," but if the writer had to believe in one parentage for all races of mankind, his faith in the Biblical account of creation would be submerged under a sea of difficulties; besides we must admit that the language is figurative; as men are not literally made of blood. Though scientists prove that men have grown by evolution, the fact should not shake our faith in the account of Adam's creation as given in Genesis; especially since that account can only be understood on the hypothesis of a distinct and separate creation for Adamic man, the

first tiller of the soil or progenitor of such, other men previously created produced or evolved having been on the earth at the time. This seems the only tenable hypothesis. If the time has arrived where we should try to find as well as acknowledge the errors of Scripture, it is fully as opportune to defend the truth it contains; especially when people in the innocence of their ignorance ask through periodicals, "What is the use of the Old Testament *anyhow?*" and when a clergyman of one of the oldest, largest and most enlightened Dioceses delivers and publishes a lecture to prove the Bible record of creation, an allegory, and receives the congratulations of his Bishop. It would have puzzled one to have decided at what point of the argument the congratulations fell due; as the whole of it might have been condensed in an assertion of three words, "It is an allegory."

There seems to be nothing unreasonable about the narrative of the creation when properly understood, and if one hesitates on account of what may appear mysterious in it, let him — as the writer was reminded to do once by a revered clergyman — reflect that in his belief in God he is accepting one of the greatest mysteries, known as such, in the universe.

Among the errors which have a foundation in truth may be numbered that which supposes that our Saviour descended into Hell in a literal sense. It was an important concession to truth when this was modified to "He went into the place of departed spirits;" but this, like all compromises (one of which

it was), failed to express the truth literally as would have been done if the word 'state' had been used rather than 'place.' Naturally and rightly the Christian mind revolted at the idea of our Saviour's descent to Hell, in face of the fact that from Hell there is no reclamation; those who reach that destination being such only as will not find forgiveness "neither in this world nor in the world to come."

Whether the principles of faith herein laid down conflict with the Anglican creeds or not, depends upon individual views and construction of the creeds. As the writer's observation has extended, he has found few if any enlightened clergy who believe in a resurrection of the flesh, but many who believe in a resurrection of a 'spiritual body.' As they do not believe that Jesus Christ "sitteth on the right hand of the Father" in a literal sense, but they accept it as figurative of the high place of honor and authority held by the second person of the Trinity. In view of which facts the writer craves from all Christians such leniency of human judgment as they would like to have extended to them, since he is not able to distinguish a spiritual body from a spirit.

THE ATHANASIAN CREED

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly.

And the Catholic Faith is: that we worship one God in Trinity and Trinity in Unity; neither confounding the persons; nor dividing the substance.

For there is one person of the Father, another of the Son; and another of the Holy Ghost.

But the Godhead of the father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate; and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal; and the Holy Ghost eternal.

And yet they are not three eternals; but one eternal.

As also there are not three incomprehensibles, not three uncreated; but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty; and the Holy Ghost almighty.

And yet there are not three almighties; but one almighty.

So the Father is God, the Son is God; and the Holy Ghost is God.

And yet there are not three Gods; but one God.

So likewise the Father is Lord, the Son Lord; and the Holy Ghost Lord.

And yet not three Lords; but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God or Lord: so are we forbidden by the Catholic Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeded.

So there is one Father, not three Fathers: one Son, not three sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another: but the whole three persons are coeternal together: and coequal.

So that in all things, as is aforesaid: the Unity in Trinity, and Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of Our Lord Jesus Christ.

For the right faith is, that we believe and confess: that Our Lord Jesus Christ, the Son of God, is God and man: God, of the substance of the Father, begotten before the world: and man, of the substance of his mother, born in the world: perfect God, and perfect man: of a reasonable soul and human flesh consisting: equal to the Father, as touching his manhood.

Who although He be God and man: yet He is not two, but one Christ: one, not by conversion of the Godhead into flesh: but by taking of the manhood into God: one altogether: not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ: who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the father, God almighty; from whence he shall come to judge the quick and the dead, at whose coming all men shall rise again with their bodies, and shall give account of their own works.

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end. *Amen.*

This elaborate Anglican creed, which seems the very embodiment of truth as it relates to the doctrine of the Holy Trinity, probably failed of adoption by the American Church on account of its damnatory clauses; without which, with certain other errors, it would be well if it could have been adopted as an important part of the faith of the Church.

Of the thirty-eight articles of religion which were so near the point of entire annihilation at the last convention, vastly the greater number are worthy of perpetuation as expressive of the faith of the Church, and should be retained, except as follows:

The word 'passions' should be omitted in Article I.

Article 4 should read: "Christ rose from death and ascended to the heavenly state where he remaineth till he shall return to judge all men at the last day."

Article 9 should be expunged in the light of our Saviour's language found in Matt. 5:28.

Article 17 should be expunged bodily, unless it be found necessary to retain the last paragraph.

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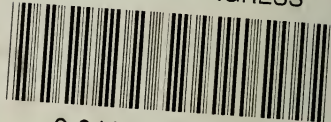
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